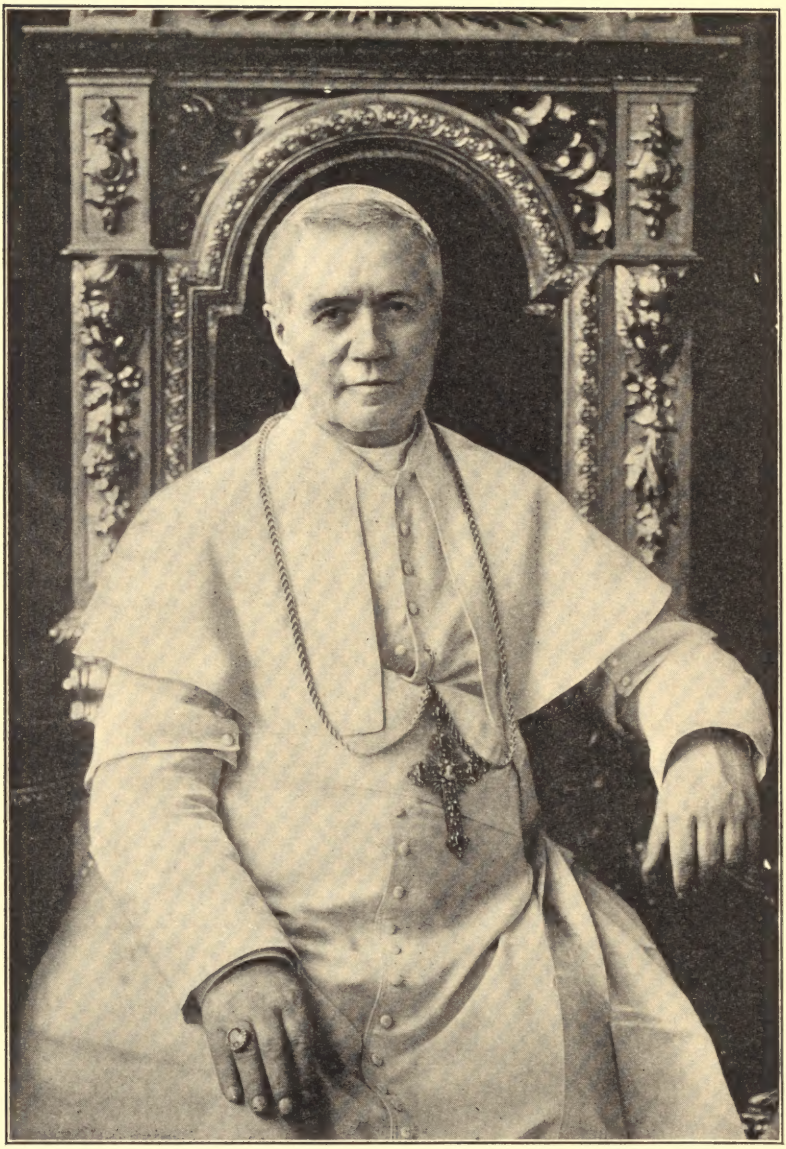
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LIFE · OF
POPE · PIUS · X



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LIFE OF HIS HOLINESS

POPE PIUS X.

TOGETHER WITH A SKETCH OF THE LIFE OF HIS VENERABLE PREDECESSOR,

HIS HOLINESS

POPE LEO XIII.

ALSO

A HISTORY OF THE CONCLAVE,

GIVING A FULL ACCOUNT OF THE

RITES AND CEREMONIES

CONNECTED WITH THE ELECTION OF A SUCCESSOR TO THE

SEE OF ST. PETER.

WITH A PREFACE BY

HIS EMINENCE JAMES CARDINAL GIBBONS,

Archbishop of Baltimore,

The First American Cardinal to take part in the Election of a Pope.

PROFUSELY AND RICHLY ILLUSTRATED.

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✝ JOHN M. FARLEY,
Archbishop of New York.

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Preface.

THE publication of a Life of Pius X. should arouse the interest and excite the enthusiasm of the entire Catholic world. Unknown to the vast majority of Catholics, especially on this continent, before his elevation to the sublime position he now holds, his faithful subjects are naturally most curious to know all about him—his work, his character, his personality. And although the press, at the time of his election to the Papacy, flooded the world with descriptions of his person, examples of his wisdom, praises of his virtues, still the knowledge which these writers then possessed of him was but fragmentary, the facts all too hastily jumbled together, and, as a consequence, the sketches were very incomplete and unsatisfactory. However, what was said of him was laudatory in the highest degree, and has awakened in every Catholic heart a desire to obtain fuller and more accurate details.

The characteristic virtue of Pius X. is humility—the noble Christian endowment of all truly great and wise

men; and it was this virtue so conspicuously manifested in the Conclave that riveted upon him the admiring attention of all the members of the Sacred College. During the sessions of that distinguished body of Papal Electors, the votes for Cardinal Sarto steadily increased from the first to the seventh ballot, on which he was elected. When the Cardinal observed that the suffrages for him were augmenting he was visibly disturbed, and in a fervent speech he implored his venerable colleagues not to regard him as a candidate. Contrary to his wishes, the votes for him increased. He then became alarmed, and in a second speech, in most pathetic language he again besought the Cardinals to forget his name, as he could not accept a burden too heavy for him to bear. All were moved by the modesty and transparent sincerity of the man. When he resumed his seat his cheeks were suffused with blushes, tears were gushing from his eyes, and his body trembled with emotion. It was only after earnest entreaties of some leading Cardinals, that he finally and reluctantly consented to abide by the will of God, and accept the sacrifice.

When his election was officially announced, his handsome, florid countenance assumed a deathly pallor, and restoratives were applied to save him from fainting. So little, in his humility, did Cardinal Sarto expect to be the choice of his colleagues, that on setting out for Rome, he purchased a return ticket to his home in Venice.

Pius X. is in his sixty-ninth year. He consecutively filled the offices of assistant priest, of pastor, chancellor, and Vicar-General. He was elected afterwards to the See of Mantua, the home of the illustrious poet,

Virgil. He was subsequently promoted to the patriarchal See of Venice. He has consequently enjoyed the advantage of a long and varied experience in the sacred ministry.

The virtues of humility, sincerity, candor, and benevolence are stamped on his features. I can characterize him in one sentence by saying that he is a man of God and a man of the people. His name is idolized in Venice and on the shores of the Adriatic, on account of his charities toward the poor.

No one need wonder at the emotion displayed by Pius X. on the occasion of his election, for he was called to the most august position to which man can aspire. The Papacy is the most ancient of all existing dynasties. It had flourished for centuries when the oldest empire now existing was established. A Pontiff sat on the Chair of Peter when England was a Roman colony, and her inhabitants were a rude and uncultivated people unacquainted with the arts and refinements of civilized life. Pius X. is the two hundred and sixty-third Pope who, under Christ, has been called to rule the Church of God.

The empire of the Pontiffs

is coextensive with the globe, embracing children of every clime and race and tongue; combining in one heterogeneous body the most diverse national characteristics and temperaments. It has been justly said that the sun never sets on British possessions. It can also be affirmed with equal truth that wherever the British flag is raised, there also you will find Christians who bow with filial submission to the spiritual supremacy of the Pope.

The influence of the Papacy is more far-reaching than that of any earthly ruler. Kings and emperors and civil magistrates exact external compliance with the laws of the land. They cannot control the sanctuary of the heart. The Sovereign Pontiff, though he has no army to enforce his commands, makes and interprets laws which bind the consciences of men.

The rule of the successors of St. Peter has been the most beneficent in the cause of civilization and humanity. When the Roman empire was dissolved, the ark of the Church under the guidance of the Sovereign Pontiffs floated triumphantly over the troubled waters beneath which the monuments of centuries lay entombed.

The Papacy has contributed more than any civil government to the intellectual progress of mankind. If Europe is to-day immeasurably in advance of Asia, in literature, the arts, and sciences, is it not because Europe was more in touch than Asia with the Roman Pontiff, and felt the impress of his strong but tender hand?

Were it not for the unceasing vigilance of the Bishops of Rome, the crescent instead of the cross would have surmounted the domes and temples of Europe, Mo-

hammedanism instead of Christianity would be the dominant religion of that continent, and our fathers who came from Europe would have brought with them their religion and their laws from the Koran instead of the Bible.

Such, then, is the faintest outline of the man and the office—Pius X. and the Papacy. To supply the details is the purpose of this work, and the result must of necessity be the edification and admiration of all who glance through its pages.

J. Card. Gibbons

BALTIMORE, January 11, 1904.

Note.

In compiling and editing this Life of Pius X. and the introductory sketch of Leo XIII. and of the *Sede Vacante* —the period of vacancy of the Chair of Peter—care has been taken to be as accurate as possible. There has necessarily been considerable translation from foreign publications and some culling from foreign and domestic periodicals of merit. The references in the text show something of the quality of the sources drawn from. Further, the work is indebted to Lives of Pope Leo XIII. by P. Justin O'Byrne, Rev. Joseph E. Keller, S.J., Dr. Joseph Galland, and Justin McCarthy; also to Pontifikats-Bilder, issued by the "Schweizerische Kirchenzeitung" of Luzern, Switzerland. The Life of Pius X. has been largely taken from the sketch by Rev. Dr. Joseph Schmidlin, Chaplain of the German Campo Santo, Rome, and also from the more comprehensive Life by Monsignor Anton de Waal, Rector of the German Campo Santo at Rome, whose long residence in Rome and wide experience are a guarantee of accuracy and selective judgment in preparing a life of the Holy Father. Mgr. de Waal, as he states in the preface of his book, had exceptional and unusual facilities for writing the Life of the Holy Father. The official reports made to Rome by the Bishop of Mantua and the Patriarch of Venice were placed at his disposal, and these were supplemented by information gathered in the Holy Father's former fields of labor. Other important information the author received from persons near the Pope, and the latter himself vouchsafed to answer in writing questions put by the author. It was this work, written in German, that was largely followed in our sketch of the Life of Pope Pius X.



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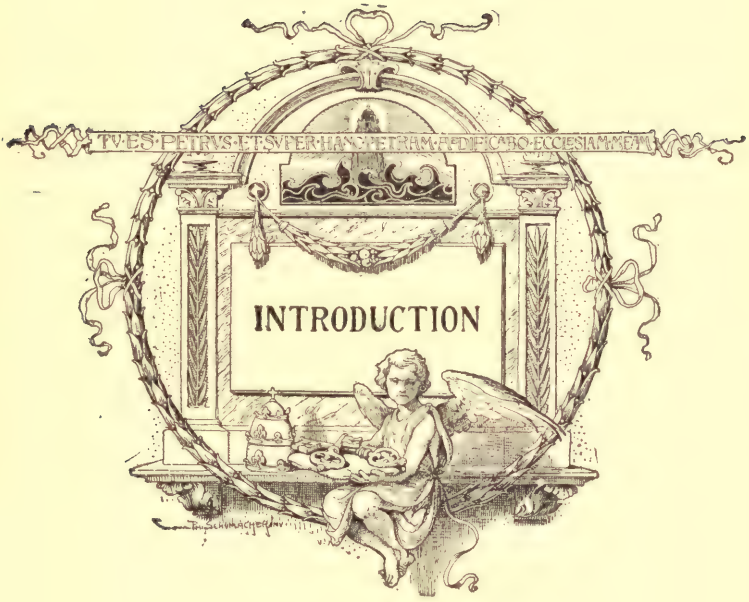
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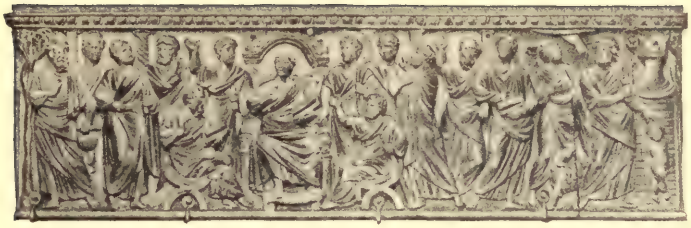
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TV·ES·PETRVS·ET·SVPER·HANC·PETRAM·AEDIFICABO·ECCLESIAM·MEAM
INTRODUCTION



CASTLE OF ST. ANGELO, WITH ST. PETER'S IN THE DISTANCE.



Introduction.

During the last few years the Papacy has been much in the eye of the people. There was the "Holy Year" proclaimed by Leo XIII. to commemorate, by praise and prayer throughout Christendom, the end of one century and the beginning of another. Pilgrims streamed into Rome by the tens of thousands, and the Eternal City was truly the shrine and the center of the Christian world for this Year of Jubilee. The twenty-fifth anniversary of Leo XIII.'s reign as Sovereign Pontiff dominated the year 1902–1903 and culminated in a climax of outpouring prayer and joy on March 3, 1903. A few short months later came the death of the revered and beloved Pontiff and the election of his successor. Not only Catholics, but all Christians—and pagans and unbelievers, as well—had their eyes turned toward the Papacy, seeing there a wonderful and mysterious power.

It is passing curious to observe how varied are the conceptions of the Papacy. Its true spirit seems clearer in the minds of the humblest Catholics who have the light of faith, than in the comprehension of even great statesmen who have only the intellectual outlook. This, indeed, must be so from the very nature of the subject.

"Christ revived among men the primitive knowledge of God," says Alzog, "and by the religion which He preached, and which created the very spirit of charity,

exercised a subduing and irresistible influence over the hearts of men, and brought them together into one living society. This society, according to the express will of Christ, was to be one which should possess not only an *interior* life, but should, moreover, have *external* relations with the world. The body so constituted, he called, after the manner of the ancient covenant, the Church. The human family, fallen from grace and degraded by sin, was now to have the religion of Christ announced to it, enjoy the benefits of the grace merited through His Passion, and possess in Him, to the end of time, an abiding teacher, priest, and king. Jesus Christ, the Son of God, made provision and gave instructions for the carrying out of this design. Hence, shortly after His glorious ascension, a religious society sprung into existence, the members of which, being united under one head, Christ, professed the same faith, participated in the same sacraments, and were governed by the divinely-inspired apostles, with Peter at their head. This office is still continued by their lawful successors, the Popes and bishops of the Church."

This "office" thus divinely ordained and sustained, must always and above all things be essentially spiritual and religious to Catholics. It is the abiding proof of the divine origin and protection of their faith. From this view the Catholic mind cannot separate itself without ceasing to be Catholic.

Protestants, on the other hand, see the Papacy ever as a human and political creation, though confessedly, as such, a marvel of transcendent human and political sagacity. This conception is classically expressed in the famous passage in Macaulay's essay on Ranke's "History of the Popes." He says:

"There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church



DETAIL FROM THE VATICAN GARDENS.

joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheater. The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and useful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still

confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendency extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

Macaulay's keen intellect and trained historical observation could not close itself to the marvel of the Papacy, and his judgment was compelled to admiration, though his feeling was hostile to the Church. The Papacy is, indeed, the clinching historical evidence of the truth of the Church, the connecting link between Christ and us. Without it the coming of Our Lord to this world would have been an isolated fact, happening some two thousand years ago. Between us and Him there would be no traveled path, so clearly indicated and so zealously



VIEW OF ROME, FROM THE TOP OF ST. PETER'S.

guarded that all can see and know who will. In the very logic of things it was necessary that Christ should establish an agency that would continue His divine design in some way plain and understandable to all.

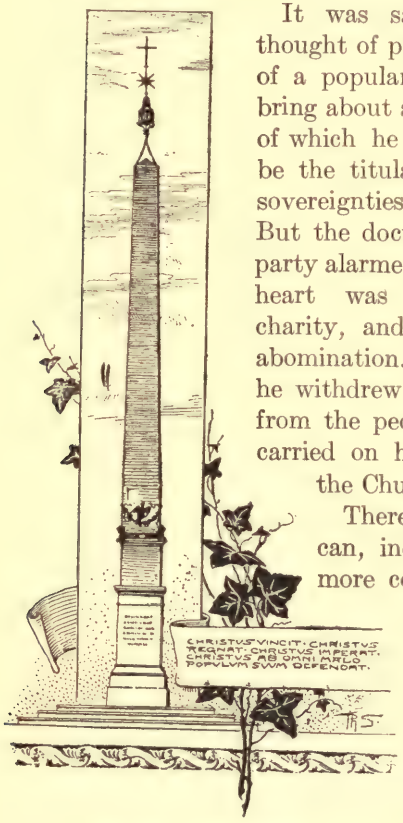
It is true, times of tribulation have come upon this agency. Attacks have menaced it from without; abuses, even more insidiously dangerous, have imperiled it from within; but its mightiest adversaries pass; its internal abuses are overcome and the source of faith remains uncorrupted by the fury of men. Beyond a quiver of doubt Christ is always with His Church, for she has a mysterious force of regeneration against which the powers of darkness cannot prevail, however they attack. Thus the epochs of storm and stress, when the bark of Peter seemed about to be wrecked and its pilot was forced to cry with his predecessor, "Lord, save us, we perish" (Matt. viii. 25), have come and gone over her, and left her still triumphantly following her militant mission on earth to wrest souls from the grasp of evil and error, and lead them on to the Church triumphant in heaven.

Did not the nations tremble with fear in the reign of Sylvester II., believing that, with the tribulations of the times so great, the end of the world would surely come in the year one thousand? Yet, within the century that began in one thousand and one, we have St. Leo IX. and the great Benedictine, Hildebrand, as St. Gregory VII.

Twice within the last century the end of the Papacy has been joyfully proclaimed by its enemies. In 1799, after the French Revolution, when Pius VI. died, there were to be no more Popes, but Pius VII. ascended the papal throne only to be imprisoned and persecuted by Napoleon.

In the last third of the century there came the downfall of the temporal power of the Popes, which had endured for nearly fifteen hundred years. Among those who were unfriendly to the Church of Christ there was re-

joicing once more, for there was a firm and fixed belief that there was at last an end of the Popes. The Church outlived the hostility and survived the empire of the great Napoleon. It might have suggested to those who disbelieved in her that she would outlive, and triumph, too, over every usurper in the Quirinal, but we see what we wish to see, and believe what gives us pleasure to believe, and are convinced of that of which we are pleased to be convinced.



OBELISK OF ST. PETER.

It was said that Pius IX. once thought of putting himself at the head of a popular movement and trying to bring about a great Italian federation, of which he himself, the Pope, should be the titular head, with the existing sovereignties grouped as members. But the doctrines of the revolutionary party alarmed the gentle Pontiff, whose heart was filled with peace and charity, and to whom war was an abomination. With saintly fortitude he withdrew himself into the Vatican from the people he loved, and there carried on his work as the head of the Church, steadfast in the faith.

There, as prisoner in the Vatican, indeed, he may have been more concerned with the dangers to his spiritual sovereignty than with grief over the loss of his temporal sovereignty. The closing days of his reign, which had been longer than any since Peter's, looked out upon a world

full of greater tribulations than had ever been known to the Papacy since the times of the early persecutions.

The temporal power was at an end, and to those who had but a political view of the meaning of the Papacy, the fall of a power which had lasted for fifteen hundred years was significant and final. Leo XIII., however, was crowned Pope. To be sure, the coronation was not in St. Peter's, before all the people, but semi-private, in the Sistine Chapel.

Yet there was another Pope, another heir to St. Peter, and soon upon the astonished world dawned the knowledge that the "Prisoner of the Vatican" was a factor to be considered in the making of world history. If the hearts of the antagonists were not moved, their minds were forced to recognition and admiring tribute. M. Anatole Leroy-Beaulieu, in a volume entitled "Papacy, Socialism, and the Democracy," said: "Apparently, we are looking on at the return to the stage of one of the great actors in history. On that old theater from which some people believed it forever banished, the Papacy beholds a new personage—of its own order, indeed, but very different from those whom during a thousand years the world has seen. The Papacy shows that it has the spirit of its age, and, without lingering over useless dissertations, it goes straight to the Democracy. And of what does it speak? Of that which comes closest to the hearts of the people—the social question."

The loss of the worldly power, which had delighted the enemies of the Church, was put aside by the great Pontiff, and his spiritual empire extended step by step. Justin McCarthy, in trying to present a picture of Leo XIII.'s reign to an English public, could well write, less than twenty years after his crowning, of this empire:

"We talk of great empires—of England, with her drumtaps following each other round the orb of the earth. We talk of Russia, of Germany, of France. May I point



CHURCH OF SANCTA MARIA MAGGIORE, ROME.

out to my readers that the empire of the Papacy is much greater than any of these? What hold has the English sovereign over Russia or over Germany? What hold has the German emperor over England? What hold has the Czar, except for occasional political alliances and fantasias, over France? What hold has any of these Powers—what hold have all of them combined—over the great republic of America? Except as a matter of news in the daily papers, the people of the United States do not care, and have no need to care, three straws about what England and France and Germany and Russia are doing. But the Papacy is an influence everywhere, and it has to look after everything. Its dominion is seated in the consciences of men—of its followers, to be sure, but then, its followers are everywhere. With many others, I was myself invited the other day to appeal to the influence of the Papacy, in favor of certain Protestant denominations who believed themselves oppressed by the system of marriage laws existing in one or two of the South American republics. The answer from the papal court was that the South American republics could, of course, make their own laws, and that nobody could prevent them; but that so far as the influence of the Pope could go, it should be exerted in favor of absolute religious equality in all nations. I mention this fact merely as a matter of illustration. No one would think of appealing to the German emperor to interfere with his influence on behalf of certain populations, not German, in some of the republics of South America. The influence of the German emperor is exerted merely on behalf of his own emigrant subjects, or his own fellow-countrymen in some foreign and distant State. It would be regarded as sheer impertinence and folly, if he were to interfere between the rulers of a South American republic and any native body or section of the subjects of such a republic. But nothing could possibly seem

more natural than to appeal in such conditions for the intervention and the influence of the Pope.

"The Pope is understood to have an influence and a right of intervention, so far as advice goes, in every country in the world. There is not a parish priest appointed in Ireland without the knowledge and the authority of the Pope. There is not a Catholic bishop named in any country in the world, civilized or uncivilized, without his authority and his approval. The Vatican is compelled to have its eye and its intellect and its heart fixed on every nook and corner in the world. There is no administrative system on earth which has anything like the same widespread and watchful and necessary superintendence. The network of the papal authority has a mesh wherever men are living. The Vatican is, in this sense, the center of the earth. Civilization has to reckon with that vast, all-pervading influence. The innermost glooms of uncivilization cannot withdraw themselves from some gleams of its light."

Considering the Papacy, however, from its more palpably material and political side, it presents a picture, the significance of which seems so indubitable, that even its crudest opponent might be supposed to see and understand. In the conclusion of his "Papal Monarchy" Rev. Dr. William Barry has this to say of the Papacy:

"It is difficult to imagine how Europe could have survived from the Fall of the Empire to modern times, had there been no central, supreme, and acknowledged power like the Papacy, guardian at once of faith, learning, law, civilization. That it always rose to the height of that great enterprise will not be maintained by the historian; but its benefits outnumbered by far its abuses; and the glory is not dim which hangs round its memory, when we call to mind that it consecrated the beginnings of a peaceful, Christian Europe, and watched beside the springs of art, science, industry, order, and freedom.

These are its claims to our admiration and our gratitude. Rome is the meeting-place of all history; the papal succession, oldest and newest in Europe, filling the space from Cæsar and Constantine to this democratic world of the twentieth century, binds all ages into one and looks out toward a distant future in many continents. Its chronicle has been a tragedy and a romance; or, as the millions of its faithful believe, a prophecy and a fulfilment."

Let us then look upon the Papacy in our own age and see how in Leo XIII. and in Pius X. it is still the faithful guardian of the inheritance of the past and the prophet of and guide to the future, proving itself once more the only binding link between the things that have been, and the things that are to be.




LEO XIII.



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POPE LEO XIII



Chapter I.

THE HERITAGE OF PIUS IX.

"I SHALL die secure," said Pius IX. "God will take care of my dynasty and heritage."

Pius IX. had ruled the Church longer than any Pope before him. The old saying, *Non videbis annos Petri*, "You will not reach the years of Peter," failed to be true for the first time. His had been a reign full of contrasts of lights and shadows, labor and suffering. None had been like it since the days of Peter—a fugitive from Rome he was at one time, and saved only as if by miracle, robbed of one province after another, until on September 20, 1870, the Italian revolutionists took Rome, and with it the remnant of his temporal power. Side by side with these unceasing afflictions, which made true the so-called prophecy, *Crux de cruce*, "The cross of crosses," there was offered him year by year the veneration and devotion of the Catholic peoples. Their sons were sent to defend him, and one pilgrimage after another came to seek his blessing. His was, indeed, a reign of tremendous historical contrasts.

During the last years of his life it was often asked who could be worthy to take his place. That there would be one equal to him none dared hope. The only hope was that the new Pope might not fall too far short of his predecessor.

While the Pontiff lay dead in the Vatican, the Cardinal Camerlengo Joachim Pecci, Archbishop of Perugia, took a few moments to add what may be called a post-script to a pastoral letter he had addressed to his clergy: "When I began to write this letter I was far from thinking that our glorious Pontiff and most loving father would be so suddenly snatched away. I was hoping, on the contrary, that he would be restored to better health, that I might once more ask his apostolic benediction for you, and ask you in return to pray for your chief and parent. God in His designs has deemed it better that it should not be so. He has hastened for His servant the reward merited by the long and precious labors undergone for the Church, our common Mother, by his immortal deeds, by the sufferings endured with such constancy, dignity, and firmness. Dear fellow-laborers, do not forget to make mention in the holy sacrifice of this soul in which God had painted so vivid an image of Himself. Speak to your flocks of his merits, tell them how much this great Pope has done for the Church and for souls, but also to promote the reign of Christian civilization. I beseech you, dearest brethren and beloved children, to ask earnestly of God to grant soon a head to the Church, and to cover him when he is chosen with the shield of His power, in order that the bark of Peter may be safely guided through the surging waters to the wished-for haven."

A quarter of a century later the same words might have been written about the very one who penned these lines. Once more the years of Peter had been passed, and once more people asked themselves in grief and anxiety, Is it possible there is any that can be worthy to be the successor of such a Pope? Is it possible to find one like him? More than once was heard, May there not be too much difference between Leo XIII. and his successor?



VIEW OF THE FORUM FROM THE CAPITOL.

One of the French correspondents who was in Rome during the month preceding the death of Pope Leo XIII. dwells on the fact that the city was dominated by the thought of the Pope. Everywhere he went or turned there was nothing but the question as to the Pope's possible recovery. Men's minds, for the time being, seemed to have focussed themselves upon this one object. This was true, however, not of Rome alone. Throughout the world, Catholics and Protestants alike were watching anxiously the bulletins which told of the condition of the venerable sufferer. All over the world Catholics were praying for his recovery. With the telegraph flashing the news around the earth of the sufferings of our chief shepherd, we must needs pray, for with grief for the suffering there was mingled the anxiety in every mind, How can there be such another? Some of this feeling had passed to our separated brethren, and in many Protestant churches of the United States prayers were offered for the Holy Father.

"I was present at the time of the death of Pope Pius IX.," says Monsignor de Waal, "and I saw his body when it lay in state at St. Peter's. All day long a countless tide of people passed in and out. Over and over one could hear the words, 'O holy Father, we do not need to pray for you, for you must surely be in heaven; do you pray for us, for my poor husband, or for my poor children,' and so on. Leo was a very different man from Pius IX. Even the piety of the two men was different, and yet as I knelt beside the body, I could not help but pray in my heart, 'Ask for us at the throne of God, as the first favor and grace, a successor who may be worthy of you and your predecessor.'"

The words of one of the ablest Protestant publications in this country may well be included here among the tributes to the great Pontiff. "The Independent" of New York City said, in its issue of July 23, 1903:



POPE PIUS IX.

"In this country in particular the name of Leo XIII., since he came to be known, awakened nothing but respect and sympathy. It brought up before the public mind the picture of a man of great gifts and high purposes wasted by unceasing labor, but still youthful in thought and energy, sensible to every need of the vast

organization over which he presided, but none the less alive to the general interests of humanity; ever ready to raise his voice for the good cause, in sympathy with every progressive movement of the age, welcoming knowledge in every shape, and furthering it as few in this century have done by throwing open to the wide world the accumulated treasures of the Vatican library; offering, finally, in his person, a rare, not to say a unique, combination of the deep-read scholar, the able statesman and the zealous pastor of souls. . . . The hour of rest came at length, and Leo, the man of broad mind and broader charity, departed, leaving to the Church he had so wisely guided a legacy of peace and good-will toward all men.

"At the close of a bright day on the ocean, voyagers love to watch the sun as he touches the horizon and slowly sinks behind its waters. So have we watched this great and good man as he neared the term of his lengthened course and finally disappeared, and our common prayer, as we sadly turn away, is that the race of such men should never disappear from among us."



FOUNTAIN IN THE VATICAN GARDENS.

Men like Leo XIII. are, indeed, the rare men of a century. Such men mark eras in their different spheres. People count to their time and from their time. Leo XIII. himself, in

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the climax of his lifework, as chief bishop of the whole Roman Catholic Church for twenty-five years, raised the Papacy to a height which, perhaps, it had never before known. It became through him a moral influence wherever men have their being. In the recognition of his virtues, the purity of his motives and his wonderful abilities, both his followers and his opponents agree. The recluse of the Vatican looked through the windows of his cell and his comprehensive gaze seemed to grasp alike the great and the small. When he spoke from his retirement the world heard and listened and heeded, in courts as well as in huts, those who were the faithful children of the Church and those who were its relentless adversaries. His words seemed to be able to reassure, to calm, to convince, and to attract. Pilgrimages came to him without number—the people as well as their rulers. The two great forces that seem to move the modern world, wealth and military power, were denied him, and yet what brilliant victories he achieved, what wonderful successes were his in all directions! Never was it more clear that the Papacy rests in truth on the rock of Peter. It was this sublime height that enabled him to be what he was, though, in turn, his elevation would have been but a poor thing if there had not been in himself light and understanding. With Leo XIII. the Papacy became, more than it had ever been—even in its most powerful days of temporal power—a force in the world, which had to be reckoned with in all religious and social matters. The world may see and marvel. Catholics, however, in this wonderful era, behold the evidence of the guidance of Divine Providence. The mantle of temporal power was torn from the Papacy. God, in compensation, has clothed it with the garments of glory and light.

The whole picture of the life of Leo XIII., of his achievements and of his meaning in the history of the time,

will not be plain to us of this generation. For its full understanding the world needs the perspective of history. Some idea of its exalted plan can be gained when we consider what was the heritage upon which Leo entered at the death of Pius IX.

The French correspondent who found Rome dominated by the thought of the Pontiff—the Pontiff passing and the Pontiff to come, different yet the same in the power of Peter—was not singular in his experience. The heart of the world responded to Rome at this time. When Pius IX. died a quarter of a century before, the afflicted faithful mourned. It was one more blow to the sore-stricken Church. The rest of the world, however, where it heeded at all, seemed to do so only with sinister satisfaction and even with malignant rejoicing.

In his Jubilee Sermon on Leo XIII. at the New York Cathedral, March 3, 1903, Reverend T. J. Campbell, S.J., described the conditions which confronted the Holy See twenty-five years before.

"The Porta Pia," he said, "had been battered down; and the Piedmontese robber, trampling upon every law and violating every decency, had entered upon his course of sacrilegious spoliation, not only in the Eternal City, but throughout the Peninsula, rending from the people their morality and their faith, as well as their earthly goods. . . . Even the grave of the Pontiff who had once been the idol of the people, was not to be respected, and a frenzied mob followed his sacred remains in the dead of night with curses and imprecations, clamoring to have them thrown into the Tiber. Churches were closed, institutions of charity suppressed; the teaching of religion to the young forbidden. . . .

"Twenty-five years ago this awful succession of horrors was being inaugurated. Twenty-five years ago, Bismarck, the remorseless and relentless Titan of blood and iron, was crushing Catholicity out of Germany by



INTERIOR OF THE CHURCH OF ST. JOHN LATERAN, ROME.

the savage and cruel iniquity of his Kulturkampf; sending bishops and priests and religious into exile, the prison, or the barracks; closing the churches, or handing them over to usurpers, and poisoning the minds and the hearts of the rising generations. Russia was improving on her age-long reputation as a persecutor of the Church, and countless Catholics, priests and laymen, were journeying to the frozen deserts of Siberia. Ireland was in one of those perpetually recurring throes of coercion and repression, with soldiers and constabulary swarming over it from sea to sea, and paying the penalty for the faith which, if it would relinquish it, would secure for it to-morrow peace and earthly prosperity. England was exulting over the fall of the papal power, for which through so many administrations it had so persistently and shamelessly plotted; Spain was red with the blood of the Carlists, who were assumed, rightly or wrongly, to represent the Catholic cause; Belgium, under its Masonic legislature, had torn down the crucifixes from the schools and dismissed the Papal Nuncio; and France, just emerging from the horrors of the Commune, was already inaugurating that diabolical war against the Church which it carries on with such malignity to the present day.



THE TOMB OF POPE PIUS IX.

"Catholicity was dead, or equivalently so—struck in its heart of hearts; with the very corpse of its Pontiff dishonored, and the Holy City in the hands of a mob vowed to extirpate religion to its roots. Who cared now for what the Church might do? Yet, as the beleaguered Roman Senators of old, who sold the very field



THE TOMB OF INNOCENT III.

on which their Carthaginian enemies were encamped, so, on the 18th day of February, 1878, beneath the vault of the Sistine Chapel, above whose altar Michael Angelo's mighty picture of the Last Judgment looked down in warning, sixty-two princely Roman Senators of the Church, immeasurably greater than those of old, entered into solemn Conclave for the election of a new Pope.

They came to utter their last and final judgment as to who would conquer the world and repel the enemies of Christ and humanity. The world paid no attention as they passed silently between the double ranks of the Papal Guard—that shadow of a dead army—there was no gorgeous procession; no serried lines of flashing swords and glittering bayonets; no booming of cannons; no pealing of bells; no gathering of ambassadors from imperial or royal courts, to plot and plan, and, perhaps, to influence or prevent the election; no solemn Mass at the tomb of the apostles; no grave and dignified discourse to the assembled electors. Neither the people nor many of the rulers saw what was going on, nor cared."

"It is not the tiara you are giving me, but death," said Leo XIII. to the Cardinals who elected him.

Before, then, we turn to the new Pope and his life we must needs give a thought to him who lived out twenty-five years of his life, a frail and feeble prisoner in the Vatican, and yet left at the end a wonderful legacy of achievement, of good-will, and of affection.





PANORAMA OF PERUGIA.

Chapter III.

ADVANCING IN WISDOM AND AGE.

High up in the mountains and far from the main highway leading from Rome to Naples, is the little town of Carpineto. It has barely five thousand people, and once upon a time it rested among its hills unknown and unnamed of the world. But now it has become familiar in many lands and on many tongues. Was it not the birthplace of Leo XIII.? The village itself is like many another Italian mountain village. Narrow, dark streets climb the rocky heights of Monte Capreo. The little houses, of rough, unhewn stone, seem to have grown out of the rocks. There are but few large buildings; the two churches, the townhouse, the campanile, and, on a rocky ledge, a large building, without ornament or decoration. It is the ancestral home of the Pecci family. The place and the town to-day are even as they were when the little Joachim may have gone about here on some errand for his mother.

The Pecci family is said to be descended from the famous Pecci family of Sienna, who were exiled from that city in the sixteenth century, during the political disturbances due to the struggles between Sienna and



VIEWS IN AND AROUND CARPINETO, THE ITALIAN MOUNTAIN VILLAGE WHERE LEO XIII. WAS BORN. IT IS THE ANCESTRAL HOME OF THE PECCI FAMILY.

Florence under the Medici. A branch of the family settled at Carpineto, and, though impoverished at the time, gradually acquired a certain amount of land and prestige. In the family there are many who have held positions of both ecclesiastical and social importance. Saints are not wanting, either. Blessed Peter Pecci founded the Hermits of St. Jerome, Blessed Margaret was a Servite of Mary, Father Bernardine, a Jesuit, gave his life for the faith in India in the sixteenth century.*



THE CASTLE OF THE PECCIS, WHERE POPE LEO XIII. WAS BORN.

* The story of the descent of the Pecci family of Carpineto from the famous Counts Pecci of Sienna is repeated by most of the biographers of Leo XIII. A notable exception is the statement of Monsignor Dr. Anton de Waal, Rector of the Campo Santo at St. Peter's in Rome and Apostolic Prothonotary. In the sketch of Leo XIII. included in Mgr. de Waal's Life of Pius X., he says: "Leo XIII. was not of the nobility. In order to enable him to be ad-



COUNT DOMINIC LOUIS PECCI,
FATHER OF LEO XIII.

The Pope's mother, Anna Prosperi, was a descendant of Cola di Rienzi, who dreamed of reviving in 1347 the splendor of the republic of ancient Rome. She seems to have been a most capable woman, and, at the same time, full of tenderness, charity, and piety. She visited and consoled the sick and the poor, and in times of want fed them at her own door. "Mother of the poor, of old-time holiness and generosity," is the inscription on her tomb in Rome. She was a member of the Third Order of St. Francis, and inspired her son with the love of the Seraph of Assisi which made him propagate that Order so assiduously throughout the Church. As an instance of the spirit which she inspired in her children, it is told that little Joachim was coming from Anagni one day with his tutor. At the roadside they passed a young boy in torn clothing who was whimpering most pitifully. Joachim at once got out of the carriage and

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mitted into the Academy of Noble Ecclesiastics in Rome, the Bishop of Anagni secured for him registration in the Libro d'Oro, the register of the patricians of Anagni. The Pecci family was an ancient land-holding family of the mountain village of Carpineto. The possessions of the family consisted in olive groves. The family was not related to the Counts Pecci of Sienna, which is shown at the outset by the difference in the coats-of-arms."

asked the boy what ailed him. He had been knocked down by a passing wagon and had been hurt. "Where do you live?" Joachim asked. The boy named a distant village. "Oh, you cannot get there to-night; come back with us, we will take care of you." "What are you doing?" the tutor asked in amazement, when the young Joachim started to help the boy into the carriage. "I am going to take this boy home with us." "But what will your parents say?" "They will say that I did right; would not any one do the same in my place?" When the young Joachim brought the boy to his mother, the Countess Anna is said to have embraced her son and wept for joy at the spirit he had shown.

With all this she was the best and most practical of wives. She it was who superintended the gathering of the harvests, saw that the flax and wool were spun, and looked after the education of her children in their tender years. She, too, introduced the silkworm in the village, and it was partly through this last venture that the money was obtained that enabled the family to send two of the boys to college. Moreover, she taught her children early to work. At the age of five years their education began, and it was not all of books. The daughters of the family were set to spinning, and the boys worked about the vineyards and helped to look after the animals, and



ANNA PROSPERI, COUNTESS PECCI, DESCENDANT OF COLA DI RIENZI, AND MOTHER OF POPE LEO XIII.

now and then there was a little hunting expedition to relieve the monotony. But there is no doubt that this early hardening by an outdoor life in the Volscian Mountains had much to do with the tremendous vitality of Leo XIII., in spite of his apparent physical frailness. In addition to the work, there was plenty of study, and at nine he could read Latin, and wrote a hand of which a boy of sixteen might be proud. There was another strong influence in the early boyhood of Leo XIII., which came to him, so to say, as a heritage of the family. This was a special devotion to the Holy See and to the reigning Pontiff, for, to his family and to him, the Pope was not only the head of the Church, but he was a beloved ruler as well. Four hundred years before the family had proved its loyalty and its devotion when Martin V., flying from the terrible pest in Rome, was received with his entire court in the palace of the Pecci family at Sienna, and the traditions of loyalty that may have been in the family were peculiarly nourished by the surroundings of Carpineto.

The present inhabitants of this ancient stronghold of the Hernici are a people still antique in appearance and manners. They wear sandals like their ancestors and cloaks that make one think of the ancient toga. They are poor, strong, moral, and religious, devoted to their country as the home of the ancient Latins who once ruled the world; but even more they point with pride to Latium as the home of so many Popes. There was St. Hormisdas, Popes Silverius, Vitalian, Innocent III., Gregory IX., Alexander IV., Boniface VIII., all brilliant names, who were among the strongest and most worthy of the wearers of the tiara, and who suffered, in turn, for the defence of the Church and her rights—imprisonment, exile, and even death. The name of the last-mentioned especially is beloved in the land, for not far from Carpineto is Anagni. It is the capital and the

See City of the province, and it was here that the vigorous, energetic Boniface VIII. was born. Here he was once a canon of the Cathedral. It was here among the people who had known and loved him all his life that he came, as Pope, and waited for his enemies; and it was here that Nogaret and Sciarra Colonna and their brutal followers put upon him those unspeakable insults which have gone down in history as one of the most wanton outrages upon the Papacy. The words of Dante are still repeated to the little children here:

> Entering **Alagna**, lo! the fleur-de-lis,
> And, in His vicar, Christ a captive led!
> I see Him mocked a second time; again
> The vinegar and gall produced I see;
> And Christ Himself 'twixt living robbers slain.
> (Wright's Dante—Purgatory, Canto XX., lines 86–90.)

The people, even now, are still proud of being compatriots of this bold and courageous Pope.

The young boy's mind, however, was turned to Anagni and to its traditions of papal devotion and courage, even more strongly by the constant contact with the clergy of that town, as they visited in his father's house. There is still to be read in the family register at Carpineto the following inscription:



STATUE OF COLA DI RIENZI, THE ELOQUENT ROMAN TRIBUNE, ANCESTOR OF LEO XIII.

"March 2, 1810, near the twenty-third hour and a half came into the world a child of the masculine sex, to whom has been given the name of Vincenzo Gioacchino Raffaello Luigi. He was held at the baptismal font by Mgr. Gioacchino Tosi, Bishop of Anagni, but this dignitary not being able to come personally sent in his place Canon Don Giacinto Caporossi. The godmother was Signora Candida Caldarossi. The ceremony was celebrated in the chapel of the palace by Canon Cattoni."

Even more vividly than the traditions of the past, or the association of the clergy, the immediate events of the time of his birth and of his early life must have influenced Leo XIII. The terror of the French Revolution had not yet left Europe when he was born. Napoleon, both the child and the master of the Revolution, was at the height of his glory. He had just divorced his wife and married the daughter of the Austrian Imperial house, and a son that was born to him was called "The King of Rome." The brave Pius VI. had been the victim of the Revolution, and Pius VII. was the prisoner of Napoleon. There was a terrible time when there was no Pope in Rome, when Napoleon seemed the one invincible power on earth; yet by the time the little Pecci was five years old, Napoleon himself was an exile in Helena. More than a lifetime later the little boy was destined to be a successor of Pius VII.—a successor not only in office, but in hardships and in imprisonment. Yet, like him, too, a victor. He was but eight years old when he expressed a desire to study and prepare himself for the priesthood. The parents delightedly gave their consent, and sent the boy of eight, with his older brother, to the Jesuit College at Viterbo. This was his first step into the world, the beginning of that career which was to have its final climax in the highest and holiest position on earth, a position of which surely not even his parents had ever dared dream for their young son.

How long ago that journey in November, 1818, seems! Most of the modern inventions which have changed travel and communication and industry all over the face of the world were not even thought of then, and it took the boys and their father five days to get from Carpineto to Viterbo.

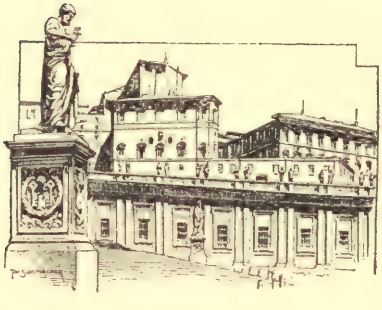
It is said that the Countess Anna always wanted Joachim to become a priest, but his father desired that his son be left free to choose until the time of his majority. However that may be, the son decided for himself, and completed his theological studies when he was only twenty-one, before he had even arrived at the canonical age. When his mother was on her death-bed she had her boy dressed in the soutane and surplice of the acolyte with the addition of the priestly biretta, which she said suited him admirably.

The Countess Anna died in 1823 in Rome, where she had been brought for medical treatment. Her body was clothed in the brown habit and cord of the Third Order of St. Francis, and buried in the Observantine Church of the Forty Martyrs.

In the fall of 1824 Joachim, or rather Vincent, as he was then called, left Viterbo. Joseph Pecci, on his part, entered the novitiate of the Jesuit Order, while Joachim went to Rome and entered the Roman College. In this college—which had once had among its students a St. Aloysius Gonzaga, a St. Stanislaus Kostka, a St. John Berchmans, a Bellarmine—Joachim Pecci completed his college course. Then, in 1832, he entered the Academy for Noble Ecclesiastics and prepared himself by various further studies for entering upon the diplomatic service of the Church. During this time he also attended the Roman University lectures on canon and civil law.

During the summer of 1837 there was an outbreak of Asiatic cholera, during which the future Pope devoted himself fearlessly and unselfishly to the sick and poor.

His only regret was that he had received only minor orders and thus could not add the consolation of the sacraments to his ministrations. He was made a subdeacon on December 17th and deacon on December 24th, and finally was ordained priest on December 31, 1837.



Chapter IIII.

FORESHADOWING.

It is not possible to give in these pages a comprehensive history of the life of Leo XIII. The task has been approached from many points of view by those who were both able and devoted, and who had the widest opportunities. To understand the life of Leo XIII. means to have a grasp on all that happened in the last quarter of the nineteenth century in the history of the world. The best that can be offered is an outline that, in a way, may bring more vividly before the mind the personality of a very great man, a great statesman, a great scholar, a great Pope, and we may say as a last tribute, but not the least, one who had a great and saintly soul.



LEO XIII. AS PRIEST.

As a sort of a theme to fix the fundamental characteristics of the life of Leo XIII. the summary of Cardinal Satolli will serve strikingly well. It was given in New York at a time when the Cardinal was the Most Reverend Archbishop Satolli, the first Apostolic Delegate to the United States.

"It would seem," he says, "as if from the time when Leo XIII. succeeded Pius IX., he had formed a grand plan, in which he took cognizance of all the needs of humanity, and determined on the provisions he would make for those needs during the whole course of his pontificate.

"We can best distinguish this design of the Pope in three particular directions:

"First, in the Holy Father's ardent zeal for the development of studies.

"Second, in the continued interest which he has shown in social science.

"And, third, in his untiring efforts to bring peace into the Christian countries by the spread of civilization, the teaching of religion, and the promotion of concord between Church and State.

"With regard to studies, Pope Leo has already reared a monument of imperishable fame by the successive acts of his pontificate.

"Early in his reign he turned his attention to the encouragement of the study of classical literature, of philosophy and the natural sciences, such as biblical knowledge and ecclesiastical history, and of judicial sciences, especially of Roman law and comparative civil law.

"To accomplish his aim he founded new chairs and new institutions in Rome for these various departments of literary and encyclopedic knowledge, and called to his assistance some of the most eminent and learned professors.

"With regard to sociology, it is another of the Holy Father's glories that at this latter end of the nineteenth century, his encyclicals are regarded as so many admirable parts of a grand doctrinal system, comprehensive and universal, embracing all the social sciences, beginning with the fundamental theorems of natural law, and going on to the consideration of the political constitution of States, and of every economic question.

"The whole world knows how well the Pope's encyclicals have carried out his plan, and how, for this reason, they have their own peculiar character, by which they are distinguished from the pontifical utterances of other Popes, even those of his immediate predecessor, Pius IX.

"Turning again to his policy of pacification, the ecclesiastical history of his pontificate, the civil history of Europe, the universal history of the human race, will, in the future, have to give up pages of the highest praise to Leo XIII.



THE CATHEDRAL OF BENEVENTO.

"Germany, Belgium, France, and Spain profess their boundless gratitude for the peace-giving interventions of Leo XIII. in many grave and critical emergencies, and for acts which have been of the greatest moment to those nations.

"Asia, too, and Africa will be found joining in the chorus and lauding Leo, who has so often and so resolutely labored to reawaken those old and fossilized portions of the earth to a new life of Christian civilization.

"Nor will America, throughout its length and breadth, withhold its tribute of loyal and generous esteem, veneration, and gratitude to Pope Leo for those acts of his pontificate which have at various times been promulgated, and



VIEWS OF VITERBO.

by which he has shown his confidence and hope in the grand future of this mighty nation."

All the ways in which the life of Leo XIII. was guided seemed to be those tending to develop in him the wonderful qualities of patience, balance, leadership, fortitude, and devotion which glorified his pontifical life.

The first public post assigned to him by Gregory XVI. was the governorship of the province of Benevento. Brigandage was rife in the district, with other disorders, and the nobles themselves were the protectors of lawlessness. The petitions of the peasantry sent to the Pope were impugned by the nobles by charging the people with laziness and a love of impracticable politics. The new Delegate began his work in his own way. "He went among the peasantry," says O'Byrne. "He visited them in their own homes. He questioned them and cross-questioned them about their affairs, and all this with such gentleness of manner and such deep sympathy for their hard lot, that they took courage. The nobles and officials next came under the Delegate's notice.



POPE LEO XII.

"He was too alert to be hoodwinked, and too firm to be terrified. . . . The officials and nobles began to grow alarmed. Recourse was had to intrigue. An impeachment of the Delegate's manner of procedure was carried to Rome. 'He was undermining the legitimate authority of the lords of the soil; he was openly siding with the peasantry. . . . He was, in short, a revolutionary ruler

and if he were permitted to remain in the province, Benevento would be forever lost to the Patrimony of Peter.' These were very grave charges, but Pope Gregory refused to interfere. He had deliberately chosen his man, and was determined to trust him."

A number of stories are told to illustrate the energy with which the Papal Delegate carried out his measures against the brigands, who seem to have secured for themselves friends in high places. A certain noble, on whose movements insidious watch had been kept, came one day to the Delegate with an air of suffering innocence, threatening to go to Rome to bring his complaints before a higher tribunal.



POPE GREGORY XVI.

"Have you given the matter enough thought?" asked the Delegate quietly.

"Certainly," said the Marquis.

"I don't agree with you," replied Monsignor. "In these matters one cannot reflect too much, and you will therefore favor me by remaining here as my prisoner."

That night the noble's castle was surrounded, and twenty-eight prisoners, brigands who enjoyed its protection, were either slain or secured.

King Ferdinand II. of Naples publicly congratulated the Delegate on raising Benevento to a condition where it was no longer a harbor for conspirators and brigands. But more pleasing and precious to the Delegate than these praises of royalty were the prayers of the poor people, who walked bareheaded through the streets to the great church to implore the protection of Heaven for their deliverer, when he fell sick of fever and overwork.

The Apostolic Delegate's great success at Benevento induced Gregory XVI. to entrust to him the restoration of order in other parts of the pontifical dominions. Spoleto was almost as disorderly as Benevento, and to Spoleto Monsignor Pecci was sent, charged with the reorganization of law and order. The reputation he had made in Benevento preceded him, and the announcement of his new commission had in itself a tranquilizing effect. On his arrival he was greeted by a popular ovation, and the nobles, whose relations with the peasantry he was specially instructed to examine, wiser in their generation than their neighbors in Benevento, presented him with an address of welcome. In response to his advice, they lent him more or less willing assistance in perfecting the administration of the law, the completion of the police system, and the removal of abuses. The exactions of the nobles he found to be an intolerable oppression of the poor, whose cause he at once espoused. Naturally, he did not make many enthusiastic friends among his own class, but he became popular enough with the younger nobles. By the poor he was worshiped, and gave lavishly of his means for their relief. The small landholders were in almost as sad a plight as the peasantry, loaded with debt, and at the mercy of the money-lenders. There were two of this fraternity who had an evil reputation for their extortions, and both of them were surprised by receiving at the same time an invitation to call upon the Delegate at a specified hour. They were cordially received, so cordially that they became suspicious. "I have sent for you, signors," said the Apostolic Delegate, "merely to ask you a few questions. How much does Count ——," naming a landholder, "owe you? You have mortgages on his lands, have you not?" The information was forthcoming. "How much did you lend him in actual cash?" was the next question. The answer disclosed the fact that they had been paid in interest about three times the amount of the advances

made. "Then you are usurers, gentlemen, and usury is a criminal offence. You will cancel your bonds, or be put on trial for your offence. I will give you an hour to decide which." The astonished money-lenders at once offered to surrender their mortgages. "That will not be quite sufficient," replied the Delegate. "You will at once pay back



JOACHIM PECCI AS NUNCIO AT BRUSSELS.

to the Count half of the interest you have extorted from him. He is compelled to pilfer the poor in order to pay your exorbitant demands. You are, therefore, accountable for their poverty, and you must make restitution." The usurers protested in vain. They surrendered the mortgages and paid the money, which the Delegate distributed

among the peasant tenants of the Count, to aid in restocking their farms. He caused it to be made known that thenceforward usury would be severely punished. From Spoleto, Monsignor Pecci was sent to Perugia, of which by and by he was to become spiritual ruler. In Perugia, he was as successful in his mission as in the other provinces. A great deal of his success was due to his habit of inquiring into every grievance personally. He never entrusted any of his work to deputies, and he did not confine his activities to the duties imposed upon him by the Pontiff. He went among the people himself, and was, perhaps, better known in the cottages of the poor than in the mansions of the wealthy.

Thus did Leo XIII. lay the foundation for that sympathy for, and understanding of, the lives of working-people, which made him their champion in word and deed, and gave to the world the encyclical on "The Condition of the Working-Classes." Thus, too, grew into full power the statesman able to cope with antagonistic leaders of nations, like Bismarck.

Again, in 1843, when Monsignor Pecci was sent as Apostolic Nuncio to Brussels, there was once more preparing for him a period of precious experience. It was here that he came into direct touch with that Gospel of Letters which Lacordaire was preaching so eloquently and which has been, in some sense, the glory and the salvation of the nineteenth century. It was an influence that strengthened Leo XIII. in his zeal for literature "as the palladium of all true-hearted nations," and in his policy of furthering the higher education of the clergy and the laity and encouraging the study of St. Thomas Aquinas and of the Sacred Scriptures. The contact with the great and the famous of many countries, and the near view of diplomatic life, must have had their influence, too, on his observing mind, in developing that wonderful tact which made him win and conciliate all with whom

he had relations, without being untrue to principle or purpose, which made him able, also, to advance the reunion of Christendom so materially.

As Nuncio at Brussels, Monsignor Pecci met Cardinal Wiseman. Between the fearless and energetic English Cardinal and the equally fearless and active young Italian dignitary of the Church, there was a bond of sympathy. The two became most devoted friends.

When, at the end of the year 1845, the See of Perugia became vacant, the clergy and the people took a novel means of obtaining a bishop after their own hearts. They sent a deputation to Pope Gregory, praying him to send them Archbishop Pecci, the former Delegate, as their ecclesiastical ruler. Gregory conveyed the request to his Nuncio, who, touched with the exhibition of love from the people he had governed, accepted the charge, and on January 12, 1846, was preconized in consistory as Bishop of Perugia. King Leopold exercised a privilege accorded to the rulers of Catholic countries in favor of the Nuncio whom he was so sorry to lose. As a token of his esteem and affection, he conferred on him the Grand Cordon of Leopold, and asked him to convey to the Sovereign Pontiff a closed letter. That letter contained a request from the king to the Pontiff that he would confer on Archbishop Pecci the dignity of Cardinal. In an interview which the Archbishop had with the Pope, then almost dying, on his return to Rome, Gregory confided to him the contents of the letter. "The king," said he, "praises your character, your virtues, and your services; and he asks for you an honor which I grant with all my heart—the purple." It was believed that, thus nominated a Cardinal *in petto,* Archbishop Pecci would have been publicly created and published as Cardinal at the next Consistory. Gregory had died before another Consistory could be held, and Pio Nono had been elected to the supreme pontificate. Meanwhile, the new bishop



VIEW OF BRUSSELS.

set forth to take charge of his diocese—the first cure of souls to which he had been appointed, and which he was to hold for more than thirty-two years. In affectionate remembrance of his mother, the Countess Anna, he selected July 26, 1846—the Feast of St. Ann—for his public entry into Perugia. The day was held as a festival throughout the province. The clergy, the nobles, and the people came out from the city of Perugia to welcome him with



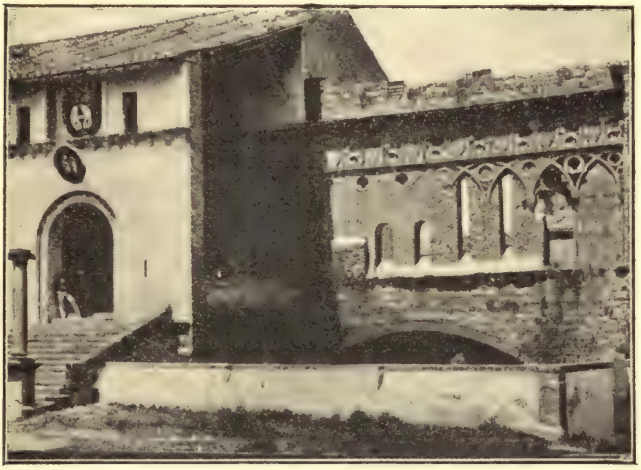
THE BISHOP'S PALACE AT PERUGIA.

exuberant manifestations of joy. His return meant the perpetuation of peace and good government for them.

The records of his rule in Perugia included the building of thirty-six churches and the restoration of many others, the institution of the Academy of St. Thomas Aquinas for priests, a reform of the means of education, the establishment of the Ladies of the Sacred Heart in Perugia, the writing of two powerful letters of protest and reproof to Victor Emmanuel, then King of Sardinia. In one of

these he protested against the forcing of the law of civil marriage on Umbria, in the other against the spoliation of certain Religious Orders, for his pastorate had fallen on troublous times. It covered the Italian national movements of 1848, 1859, and 1870, with conspiracies and discontent to fill in the intervals, and Perugia as one of the centers of the ferment.

His vigilance and activity in Perugia serve to explain the reason why he was not called to the Curia, the eccle-



THE PALACE OF THE CONCLAVE AT VITERBO.

siastical cabinet of the Popes, earlier in his career. "He's very good as a bishop," Pius IX. was reported to have said, when it was suggested that Cardinal Pecci should be called from Perugia to Rome.

The year 1877 was the Episcopal Jubilee of Pio Nono. In June, 1827, he had been consecrated as bishop, and at the desire of the whole of Catholic Christendom, the event was celebrated with great ecclesiastical pomp and general rejoicing. The prelates of Umbria and Æmilia

selected the Cardinal of Perugia as their spokesman, and requested him to draw up their address, and himself read and present it to the Holy Father. The solemn event of the Jubilee was the presentation of such addresses from the hierarchies of the Catholic world, and in that impressive ceremonial Cardinal Pecci was a leading figure. Loud applause from the dignified assembly greeted him at the conclusion of his address, and the Pope was moved



CARDINAL PECCI IN THE MIDST OF HIS FAMILY, 1868.

to tears as he received it, and gave the pontifical benediction. Throughout the remainder of the year, Pope Pius almost daily gave audience to Jubilee pilgrims, and the strain on his enfeebled constitution soon began to tell. Cardinal Pecci, too, was compelled to remain in Rome during the summer months, through illness. He therefore made the acquaintance of many of the Cardinals and dignitaries of the papal court, to whom he had hitherto been known only by reputation.



TOMB OF GREGORY XIII. IN THE BASILICA OF ST. PETER'S.

While thus detained, the turning-point in his great career arrived. Cardinal Philip de Angelis, who was Camerlengo of the Holy Catholic Church, and an intimate friend and devoted servant of Pio Nono, died.

In 1877 Cardinal Pecci was nominated by Pope Pius to the dignified and commanding office of Cardinal Camerlengo, as successor to Cardinal de Angelis, and it was in that capacity that, on the death of Pope Pius, he was called upon to act as head of the Church for temporal and momentary purposes, and he superintended the arrangements for the Conclave, which ended in his own election as Pontiff, on February 20, 1878.

It was after a Conclave of only two days that Cardinal Pecci was raised to the throne of Peter. He was then sixty-eight years old, and so frail and delicate that it was feared that his reign would be one of the very short ones. It hardly seemed that he could bear up for even one year under the burden of his new office.

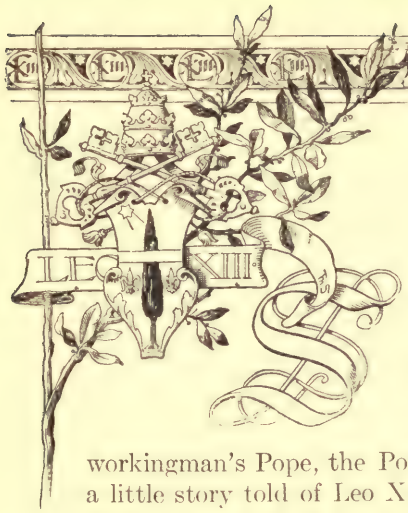
When, on the second ballot on the evening of February 19th, the Camerlengo knew that the votes for him were approaching perilously, in his opinion, to the required majority, his emotion became to him unbearable. And no wonder! He, the ardent, humble Churchman of Perugia, who had never interfered, beyond his own local sphere, with the high politics of the Vatican, who had never sought either distinction or greatness, already found himself on the higher steps of the pontifical throne. Being the man he was, he sank before the coming dignity in self-abasement and in fear. Cardinal Donnet, the Archbishop of Bordeaux, sat next to Cardinal Pecci in the Conclave. And from him came the story that when the announcement of the scrutineers placed the Camerlengo's name beyond the thirty, and everything pointed to his becoming the successor of Pio Nono, "great tears rolled down his cheeks and his hand shook so violently that the pen he held fell to the ground." "I," said Cardinal Donnet, "picked it up and gave it to

him, saying 'Courage! There is no question here of you; it is the Church and the future of the world that are in question.' He made no reply, only lifting up his eyes to heaven, imploring the divine assistance." That evening, too, finding the Camerlengo in a state of humility, fear, and trepidation, Cardinal Manning visited him in his room, to give him courage, and to point out to him that it was evidently the divine will that he should be called to the supreme rule of the Church of Christ.

When the election had been declared, the attitude of the new Pontiff is described by Cardinal Bonnechose, Archbishop of Rouen. "Cardinal Pecci," says Bonnechose, "to whom on the afternoon of the first day a majority of the votes were given, looked pale and frightened on the Wednesday morning. Just before the voting began he went to one of the most revered members of the Sacred College. 'I cannot control myself,' he said. 'I must address the Sacred College. I fear that they are about to commit a sad mistake. People think I am a learned man; they credit me with possessing wisdom; but I am neither learned nor wise. They suppose I have the necessary qualities for a Pope. I have nothing of the kind. This is what I want to say to the Cardinals.' Fortunately the other said to him: 'As to your learning, we, not you, can best judge of that. As to your qualifications for the pontifical office, God knows what they are. Leave it all to Him.' Fortunately also," adds the Cardinal, "Cardinal Pecci obeyed him, and in this spirit of humility and obedience to the divine will, he meekly accepted the decision of the Conclave." But during the counting of the votes, his emotion increased, and when at last it was declared that Cardinal Joachim Pecci, Camerlengo of the Holy Roman Church, had received forty-four votes, there were plaudits in the Conclave, while the occupant of seat "No. 9" bowed his head on the table before him in prayer.

When asked what name he would take, he answered "Leo the Thirteenth," and added, "This I do because of the respect and the gratitude I have toward Leo XII., and because of the devotion which since my youth I have always held for St. Leo the Great."





Chapter IV.

LUMEN IN CŒLO.

SIGNIFICANT of the pontificate of him who was to be called the "Pope of peace, the workingman's Pope, the Pope of prayer," there is a little story told of Leo XIII. After his election to the papal chair he was found late at night by an ecclesiastic and an attendant, who came to receive the final instructions for the night, kneeling in his chamber and praying before an image of Our Saviour. He was apparently so lost in his devotions that he did not hear them enter. As they turned silently away Leo XIII. rose from his knees and spoke to them. "Forgive me for keeping you," he said. "I was praying for light to restore the world to Christ; to bring peace and charity to men." In these few words we have the keynote of the commission which the Pontiff took upon himself from the first moment of his election.

As Pope there was scarcely a domain of human life and effort in which he had not some influence; hardly a question of religious, social, or political importance on which he did not speak a clear and decisive word. If his encyclicals are studied, and his bulls and pastorals read, they will be found inexhaustible sources of wisdom for the family and civil life, and for the guidance and direction of all the perplexities of our modern social problems.

Following the outline of Cardinal Satolli's summary,

some mention must first be made of Leo XIII.'s merits in the field of education.

"All the sound and vital elements of modern culture should be made serviceable to the Eternal Truth and to the Church. This is the great life-thought of Leo XIII.," wrote Bishop von Ketteler. The one act of throwing open the treasures of the Vatican archives is of itself sufficient to make his name a name forever to be praised in the world of science, literature, and art.

A story may be retold here which illustrates the spirit of the Pope. It was put before him that some things might, perhaps, be found detrimental to the Church. To which he answered, "There are some of you who, if you had lived in the time of Christ, would have wanted to suppress the betrayal of Judas and the denial of Peter."

A special commission of Cardinals and prelates was created for research on questions of Church history; a special chair of higher literature was established in the Roman Seminary, where one year is now given to literature after the course of theology; in 1888 the Vatican observatory was erected, and fitted out with excellent instruments.

To further the researches in the Vatican archives, Leo XIII. established a great reference library in 1891. This library has now forty thousand volumes catalogued. The Pope had the documents that were preserved in the Church of St. John Lateran transferred to the Vatican library, and later favored it still further by the purchase of the archives and libraries of the papal families—the Borghese and the Barberini. The transfer of the archives of the Propaganda completes the cycle of transfers and acquisitions that enriched the Vatican during his lifetime. With all his solicitude for the use and care of the vast literary and historical treasures of the Vatican, Leo XIII. did not forget the commission for the excavations in the Catacombs, and he constantly contributed to the support of this commission.

To renew the fame of the ancient Benedictine Order, Leo XIII. established the College of St. Anselm on the Aventine. In the year 1893 he published an encyclical on the study of the Scriptures, and the appointment of a special international Biblical Commission was one of the



THE TOMB OF BENEDICT XIV.

last official acts of his life. The education of the clergy was ever one of his dearest objects. To fit the missionaries the better for their labors in their native countries, the Pope created, one after another, a number of foreign colleges—as the Bohemian, Spanish; for the Orient, the Arme

nian, and so on. Then there was the foundation of the Catholic University in Freiburg, Switzerland, our own Catholic University in Washington, and the establishment of the Theological Faculty at Strasburg. The Vatican Seminary was enlarged, the number of free scholarships increased, and a splendid villa built in the Sabine Hills for the vacation home of the pupils. In 1901 the Holy Father established the Leonine College for the better education of the Italian clergy, especially of the priests from Southern Italy.

Even when in Perugia Leo XIII. gave evidence of the esteem in which he held St. Thomas Aquinas, and when elevated to the highest authority of the Church, he advised a complete return to the teachings of St. Thomas as the most practical means of promoting Christian science. On August 4, 1879, he published a bull, beginning "Æterni Patris Filius," declaring that in all Catholic schools the study of philosophy and theology should be based on the system adopted by St. Thomas. The words of the Holy Father found a welcome in the Catholic world. Bishops, men of letters, universities, academies, sent enthusiastic replies. He also acted according to the spirit of his writings, and gave the lead by his own example in Rome. On November 27, 1878, he had an audience with the professors of the Gregorian University in Rome, and directed them to base their lectures on the teachings of St. Thomas. In order to encourage and infuse fresh enthusiasm into the students, he assisted at a public philosophical debate on June 26, 1879, and manifested his interest in it to the close. This was held in the Vatican library. He wished these scientific contests to be repeated at stated times. Similar debates were ordered in other Roman institutions. He lengthened the course of study for obtaining the honor of Doctor of Theology from eight to nine years. The Academy of Noble Ecclesiastics, in which he himself had spent five years, was to be infused with

renewed vigor. On December 2, 1878, he called into life an entirely new scientific institute, the Academy of Historical-Judicial Studies, and placed it in charge of the ablest teachers in these branches.

In order to secure for his favorite system a lasting success, he appropriated a sum of $60,000 for the purpose



AT THE ANNOUNCEMENT OF THE ELECTION OF POPE LEO XIII.

of issuing a new and complete edition of all the works of St. Thomas, containing the most celebrated annotations.*

Although he was not musical himself, Leo XIII. always took a profound interest in Church music. Through him the Society of St. Gregory the Great was organized in 1897 for the furthering and development of Church music. In

* Leo XIII. was himself a profound scholar and a special admirer of Italy's famous poet, Dante Alighieri, who, in the "Divine



APOSTOLIC DELEGATES TO THE UNITED STATES.

His Eminence, Cardinal Satolli.

His Eminence, Cardinal Martinelli.

His Excellency, Most Rev. Diomede Falconio D.D.

1901 he appointed a special committee for the improvement of Church music. He delighted to distinguish eminent men wherever possible. The members of the Sacred College elevated to the Cardinalate during his reign were noticeably chosen for their scholarship.

The extension of the choir of the basilica of St. John Lateran, which was begun under Pius IX., was one of the last undertakings of the Holy Father. When he died the middle nave was still filled with the mighty scaffolding, placed there to renew the ceiling, which had become worn and dangerous. The work on the restoration of the Sistine Chapel in the Vatican was also interrupted by his death. The Pope had a chapel built in the Church of St. Clement in honor of SS. Cyril and Methodius—the two apostles of the Slavonic peoples—at the time of their millenial commemoration.

The Borgian apartments, decorated by Pinturicchio and other artists about the year 1500, had been closed and deserted for generations. Leo XIII. had them opened and restored in the style of the age in which they were created. Pius IX. had intended to erect a column on the Hill of Janiculus in commemoration of the Council of the Vatican. He was prevented from doing so by the taking of Rome in 1870. Leo XIII. had the column erected with the statue of St. Peter on the top, in one of the inner courts of the Vatican. The statue of St. Thomas Aquinas was

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Comedy," clothed in brilliant verse the truths of the faith, in the spirit of St. Thomas Aquinas. Shortly after his elevation one of his chamberlains handed the Pope a very old and rare edition of the works of the great poet, purchased for the Vatican Library. Leo. XIII. congratulated him on this valuable acquisition, and added with a smile: "I believe I can recite the 'Divine Comedy' by heart; just try whether you can catch me in a mistake." The prelate selected a number of passages at random, but in no instance did the Pope fail. His love for Dante caused him to establish a chair for lectures on the poet, in the institute of higher literature which he founded in Rome.

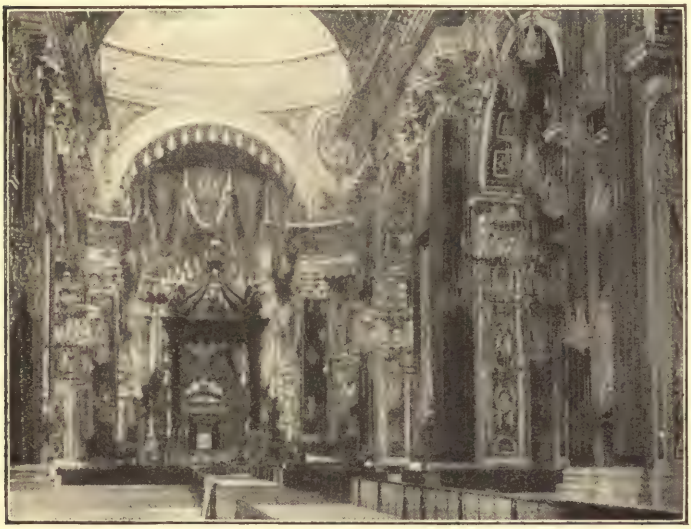
set up in the new Vatican library. It was done by Aureli, and may be counted as one of the finest pieces of sculpture of the past century.

In commemoration of the end of the century the Holy Father had a marble statue of Our Saviour erected in the loggia adjoining the papal apartments. He honored the memory of the great Pope, Innocent III., who died in 1216, by a memorial in the Lateran adjoining the choir. On the opposite side Leo himself desired to be laid to rest. He enriched the museums of the Vatican by many gifts, but his long-cherished plan of establishing a new picture-gallery in the Vatican he was not able to carry out.

During the nineteenth century the Catholic people—the patient, hardworking, moral class—who have been coming up and increasing for centuries under the tutelage of the Church, became a factor in the world that must be considered in governing it. It was with them that Leo XIII. cast his sympathies. It would be hard to say now which was the more remarkable as an historical event—Leo I. braving Attila before the gates of Rome, or the entrance of a pilgrimage of French workmen into the Vatican through the doors that had only been opened to people of noble blood. Whatever the future may bring, Leo XIII. showed the world that the Church is not afraid of the people. The Church and the soul of the people have always understood each other, for the balm of the Church and her ministrations are for the wounds that hardship and oppression have put upon these of her children. Pius IX. and Leo XIII. popularized the Papacy, so to say. This popularization really began with the "prisoner Popes" Pius VI. and Pius VII. It went on under Pius and Leo, and will, without doubt, go on, ever-developing, under Pius X.

Leo XIII. made it a matter of conscience for Catholics to work toward the welfare of the people. He pointed out and insisted that the social problem is not a question of charity, nor of donations, but a question of right and of

fundamental Christian justice. It is truly to do to others as we would be done by. He has pleaded for the oppressed in urging that it is the duty of the State to protect especially the workmen, for he argued that the avenues of protection and redress for wrong are broad and easy for those of position and means, but the humble must needs have a guide and a pleader to be seen and to be heard. He insisted that the aim of a Christian government must be



INTERIOR OF THE CHURCH OF ST. PETER ON A FEAST-DAY.

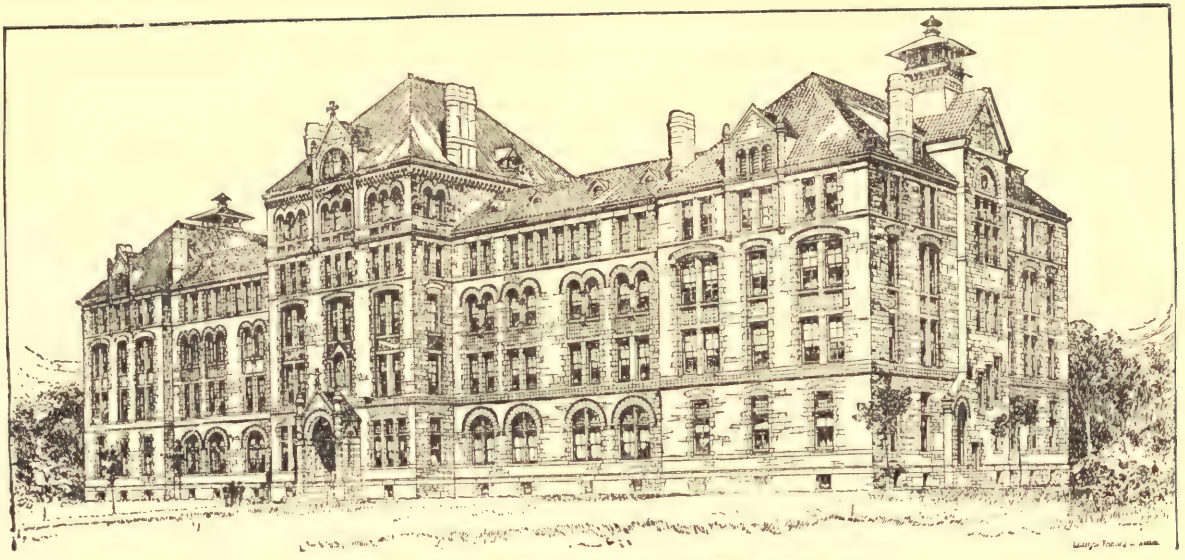
to enable all its subjects to obtain sufficient income to live decently and honestly.

He consecrated the efforts of Catholics for the humble and suffering and in behalf of good government, by the motives of Christian charity—the love of God and of our neighbor—which have their undying source in the Heart of Jesus. Yet he had his word of Christian counsel not only for the rich, but for the wage-earner himself as well.

In his encyclical against Freemasonry he especially

recommended the formation of Catholic unions and societies as a means of counteracting the pernicious influences of secret societies. He praised and encouraged workingmen's societies of different kinds. He recommended the re-establishment of the ancient guilds. The Gesellen Verein of Germany, founded by Father Kolping, is an instance of the kind of movement which he particularly approved. The society of St. Vincent de Paul is held up as a shining example, and its spread encouraged in every way. Further, he recommended the formation of societies among business men, among students, and among Christian parents. The Society of Christian Mothers had his constant encouragement and affectionate approval. The clergy were recommended to give help, sanction, and sympathy to all these confraternities. He set forth again and again that the organization and energy of the attacks of the world and the age on religion required a corresponding union, organization, and energy for defence in every part of the Christian body.

One of the hardest problems facing Leo XIII. when he became Pope was the attitude of the new United Germany toward the Church. For some six years the Kulturkampf, the "struggle for civilization," as it had been called with magnificent assumption by its leaders and champions, had harassed the German Catholics. The Jesuits and all Orders considered to be affiliated with them had been expelled. The publication of encyclicals or pastoral letters was punishable by law. Students for the priesthood were forced to attend State universities. Parochial appointments had to be submitted to provincial officers. The duties of bishops and priests were defined by law, and fines and imprisonment were fixed for non-compliance. The State was to have the right to depose bishops and priests. The Catholic Church was to be made a State Church, or else driven out of Germany.



DIVINITY BUILDING, CATHOLIC UNIVERSITY, WASHINGTON.

Bismarck had spurned conciliation by saying picturesquely, that "whatever we do, we shall not go to Canossa." *

Dr. Falk, the author of the infamous anti-Catholic legislation known as the "May Laws," finally resigned from the Germany ministry in 1879, and Bismarck signalized the coming of the end of the struggle by saying, "It is a brave thing to fight when we must, but no sensible man wishes to make fighting a permanent institution." It took eight years more to revoke the "May Laws" and restore all the rights of German Catholics. It was the prudent and conciliatory policy of Leo XIII. that began the work, and the Pontiff was sustained throughout by Germany's Center-party. Men like Mallinckrodt, Windthorst, Lieber, and Reichensperger rose up to lead the Catholic people, and the struggle through which they passed quickened and unified the spirit of Catholicity in Germany as nothing else could have done.

So great was the success of Leo XIII. that in 1885 he was even invited by the German Cabinet to become the arbiter in the dispute of Germany with Spain in relation to the seizure of the Caroline Islands. The Holy Father consented to become mediator, and the German emperor personally wrote him in gratitude for his intervention. The decision, moreover, was in favor of Spain, with concessions to Germany.

Everywhere, indeed, the attitude of the Pope was that of the conciliator, of the one who loved men and sought to bring them peace in truth, by ever holding up before them the principles of the faith and of charity as the only way in which we can solve the problems of humanity; by teaching them that greater than human faction or

* Canossa, a town of Northern Italy, is celebrated as the place where, in 1077, the Emperor Henry IV. of Germany obtained absolution for his transgressions against Pope Gregory VII., after three days of public penance in the courtyard of the castle of Canossa.

party, language or blood, is the religion of Our Lord. Accordingly, he sought to unify the Catholics in France by his encyclical (February 16, 1892) urging them to recognize the Republic. The Catholic faith is not bound to a special form of government. "However," he says, "it must be carefully observed that whatever be the form of civil power in a nation, it cannot be considered so definitive as to have the right to remain immutable, even though such were the intention of those who, in the beginning, determined it. . . . Only the Church of Jesus Christ has been able to preserve, and surely will preserve unto the consummation of time, her form of government."

The agrarian agitation in Ireland, in 1881 to 1883, presented a problem of peculiar difficulty, for the Pope had to deal with the just claims of a people, the most faithful on earth to the Holy See, and yet discourage violent measures and excesses. It was even held at one time that the Pope sided with England. On the authority of Cardinal Manning himself, however, it may be said that so far from favoring the English Government, Pope Leo gave up the advantages and prestige of an English legation at the Vatican, rather than condemn Home Rule.

In the first half of the nineties the question of the validity of the Anglican Orders agitated England. There is no doubt that the heart of Leo XIII. would have been rejoiced to recognize the orders of the clergy of England as valid, if possible. But the decision, based on historic evidence, was against the English clergy, and the Pope himself could but accept it.

Leo XIII., nevertheless, appealed "to the English people who seek the kingdom of Christ in the unity of faith," by a special letter, in which he gave "to the illustrious English race," a token of "sincere affection," and recalled to them the "great and glorious events in the

annals of the Church, which must surely be remembered with gratitude by the English people." This letter, so gentle and generous in spirit, so fervent in its yearning prayer for the spiritual welfare of those whom he addressed, could not offend, even where it did not directly conciliate and win. Says Justin McCarthy, who must be counted as well-informed of the current English feeling as any living writer:

"The Pope's letter . . . did not call for an immediate return of the whole population of England to the faith of the Church of Rome. The Pope is far too sagacious and practical a statesman, far too well-informed as to the conditions of the population of Great Britain to indulge in any dream of the kind. . . . His letter, however, must have done good in England, if merely by showing to even the most anti-papal populations here, that the Pope, after all, is not anti-Christ, but only a man and a brother. From the days when Pope Pius IX. was denounced from every Protestant platform in Great Britain, and when Cardinal Wiseman, driving in his carriage to deliver a lecture in the Philharmonic Hall, in Liverpool, was pelted with stones by a crowd, what a distance we have traversed! Let it be admitted that the improved tone of public feeling on both sides has been brought about in the first instance by the statesmanship, the temper, and the demeanor of Pope Leo himself. Never was there in modern history a time when the minds of Protestant Englishmen were so set against the Papacy, as the time when Pope Leo succeeded to Pope Pius IX. Never since the Reformation was there a time when the public heart of England was filled with a more general kindliness and cordiality toward the head of the Roman Church than those which prevail now. The Pope has shown himself a lover of all men, and he has won in return the regard, the confidence, and the affection of all men who, whatever their creed, are open to the claims

of reason, of statesmanship, and of common philanthropy. The Pope's appeal to the English people may have greater and deeper results hereafter, but, happen what may, it has done much already to win English sympathy."

Leo XIII.'s labors in the missionary field were truly apostolic. It was his desire and his aim to bring all the



HALL OF THE PROPAGANDA IN THE VATICAN.

lost sheep back into the fold of Christ, and make true the words of Holy Scripture about one shepherd and one fold. He encouraged the Society for the Propagation of the Faith—the splendid institute at Lyons, by which the French people have so heroically contributed to make good the losses brought upon the Church by the godless politicians of their country.

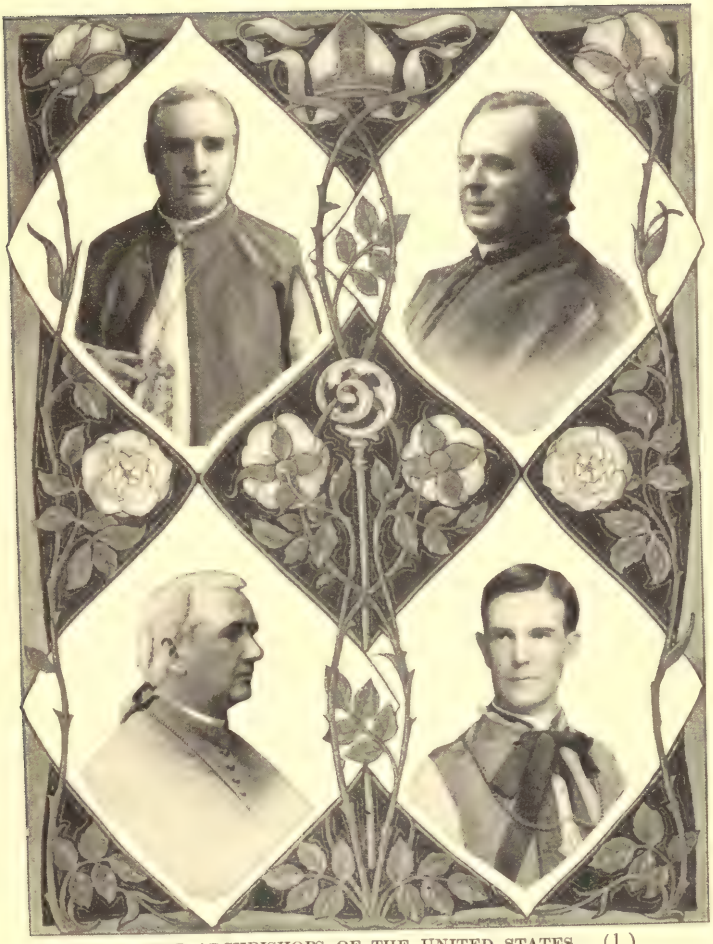
He recommended the Society of the Holy Childhood,



HIS EMINENCE, CARDINAL GIBBONS, ARCHBISHOP OF BALTIMORE.

The First American Cardinal to take part in the election of a successor to St. Peter.

Born 1834; ordained 1860; Bishop of Adramyttum 1868; First Vicar-Apostolic of North Carolina; transferred to the See of Richmond 1872; promoted to the See of Baltimore 1877; created Cardinal Priest 1886.



THE ARCHBISHOPS OF THE UNITED STATES. (1.)

Most Rev. J. M. Farley, D.D.,
Archbishop of New York.
Most Rev. J. J. Williams, D.D.
Archbishop of Boston, Mass.

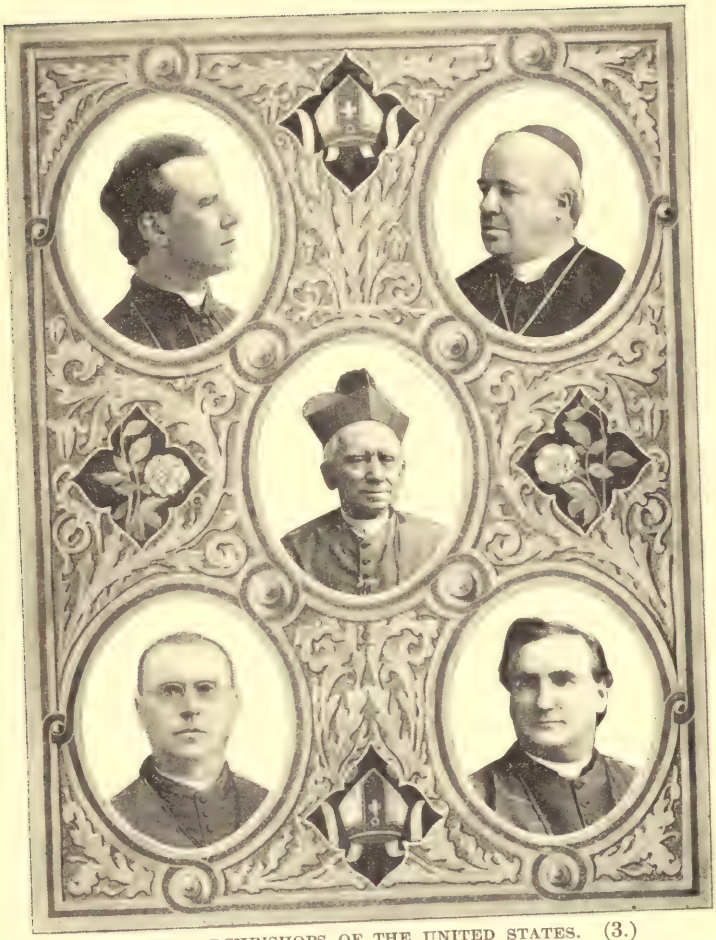
Most Rev. P. J. Ryan, D.D.,
Archbishop of Philadelphia, Pa.
Most Rev. J. J. Glennon, D.D.,
Archbishop of St. Louis, Mo.



THE ARCHBISHOPS OF THE UNITED STATES. (2.)

Most Rev. John Ireland, D.D.,
Archbishop of St. Paul, Minn.
Most Rev. John J. Keane, D.D.,
Archbishop of Dubuque, Iowa.

Most Rev. J. E. Quigley, D.D.,
Archbishop of Chicago, Ill.
Most Rev. S. G. Messmer, D.D.,
Archbishop of Milwaukee, Wis.



THE ARCHBISHOPS OF THE UNITED STATES. (3.)

Most Rev. P. W. Riordan, D.D.,
Archbishop of San Francisco, Cal.

Most Rev. P. L. Chapelle, D.D.,
Archbishop of New Orleans, La

Most Rev. W. H. Elder, D. D.,
Archbishop of Cincinnati, Ohio.

Most Rev. P. Bourgade, D.D.
Archbishop of Sante Fé, N. M

Most Rev. A. Christie, D.D.,
Archbishop of Portland Oregon

whose object it is to care for unhappy infants exposed to death by their parents either because of indifference or poverty, according to the custom of the country, as for instance, in China and in India.

The greatest of the missionary agencies is, of course, the Propaganda, founded in 1622 by Gregory XV. The Institute of the Propaganda was called the most wonderful organization in the world by Napoleon I. Since its foundation it has worked with immense effort, but also with vast success, for the Christianizing and civilizing of the heathen and schismatic world. To this institute Leo XIII. was devoted with special love and care. In 1884 the Italian Government took away the properties of the Propaganda, and so deprived the institute of a great deal of its income; but the Pope himself declared in a consistory held on March 2d of the same year, that he would try to make up for this crime against the liberty of the head of the Church by giving his own personal money to defraying the expenses of the institute. And he kept his word. He gave the Propaganda shortly after five hundred thousand lire (about one hundred thousand dollars) from his own income, and in December, 1886, made a similar donation. Thus, in spite of the untoward times, the missionary activity of the Church rose to a height it had hardly ever reached before.

The eyes of the Holy Father turned first toward the East, the cradle of Christendom and the most ancient home of culture and art. For hundreds of years the East had been separated from the rock of Peter. Thus, shut off from the spiritual fountain-head, it became like a desert, barren of all fruitfulness in religious life. Not until recent times have the Oriental peoples fixed their eyes yearningly upon Rome, driven thereto by the excesses of suffering which have been their lot. The Pope's encyclical of September 30, 1880, to the Slavs, was of great moment. It stirred up the peoples of this race—the Poles, the Czecks,

Moravians, Croatians, Slovaks, and so on. The Pope held up before them their great apostles, SS. Cyril and Methodius, who preached the Gospel to the Slavonian peoples a thousand years ago. He dignified their feast by making it a universal feast of the Church, and so brought nearer those peoples divided from Rome by schisms. Since then the influence of the Chair of Peter has risen vastly with the people, and become the strongest bulwark against Moscow with its religious and political pan-Slavism.

The erection of a Bohemian college was one of the fruits of this reunion, and the splendid spectacle of the millenial jubilee of the patrons of Moravia was another.

Pope Leo also extended the influence of the Church Eastward among the schismatic peoples of Bosnia and Herzegovina and strengthened Catholicity in Roumania. He concluded an agreement with the Prince of Montenegro and he restored the Greek college at Rome, for the training of priests. In 1887 the Secretary of the Propaganda, Monsignor Cretoni, went to the Balkan Peninsula and to Constantinople on a special mission for the Pope. The result of this mission was a decided improvement in the condition of the Catholics in Turkey, and the return of a number of schismatic congregations, especially in Macedonia. The Armenian schism was adjusted and the impression produced upon the minds of the Orientals was increased by the elevation of the legitimate patriarch of Armenia, Mgr. Hassoun, to the Cardinalate. He was thus the first Oriental to be made Cardinal since the days of the Council of Florence—four hundred years ago. The Pope gave him the jurisdiction over the Armenian College established in Rome. In order to maintain the favorable conditions enjoyed by the Catholics in Persia, the Pope opened communications with the Shah.

In China and Japan, those countries so long and so per-

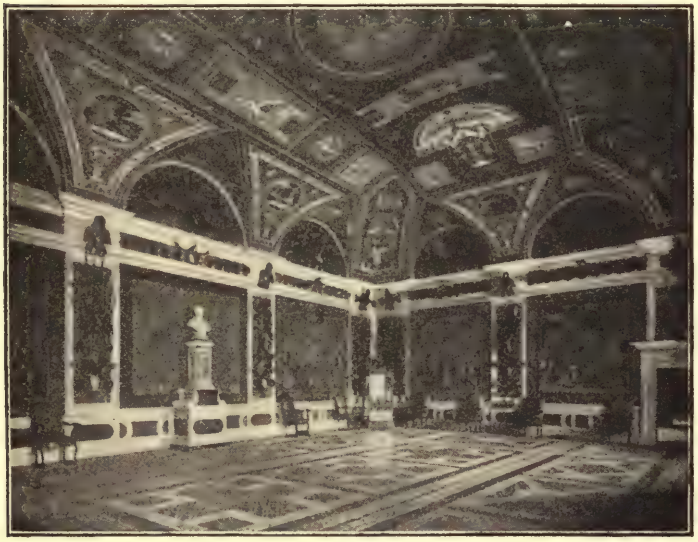
sistently closed to European influences and so faithful to the ancient Asiatic culture, vast progress was made. The disturbances of the Boxer uprising in 1900 brought great hardships to the missions in China, that country which has so often been bedewed with the blood of martyrs; Japan at the present time seems more favorable, yet what time will bring forth in either, cannot be predicted, considering the great political and industrial changes pending now in the Far East.

Great success awaited the efforts of Pope Leo, however, in India. In a bull of 1886 he established a Catholic hierarchy for the entire peninsula on this side of the Ganges.

In Egypt Pope Leo established four new apostolic Vicariates, whose care he assigned to the Society of African Missions. In 1884 he restored the famous Episcopal See of Carthage. He then made it a Metropolitan See and made Bishop Lavigerie, founder of the great Society of African Missions, an archbishop. Soon afterward he elevated Archbishop Lavigerie to the Cardinalate, in reward for tireless activity in behalf both of religion and of civilization in Tunis, Tripoli, and in the Sahara. It was here in Africa that the cross and the crescent met in the nineteenth century. Slavery, which the Church had fought so long, broke out once more with diabolical cruelty under Mohammedan rule. Four hundred thousand human beings were torn annually from their native villages by the Arab slave traders. Cardinal Lavigerie roused Europe. Leo XIII. had already pleaded for the black race by his letter to the Bishops of Brazil in May, 1888. In November of the same year he gave to Cardinal Lavigerie $60,000 from his Sacerdotal Jubilee gifts. Under Leo's inspiration missionary bands from all over the world came to the rescue in Africa. The continent was then divided among them, and to these modern crusaders we owe it that Christian civilization may at last enter into that mysterious region. Even

the South Sea Islands experienced the care of the Holy Father. Scarcely half a century has passed since Catholicism was first established in Australia, but now the faith is flourishing under the care of a devoted hierarchy led by Cardinal Moran.

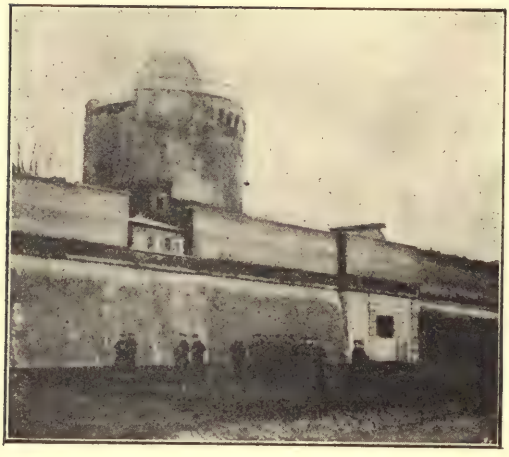
For our own country Pope Leo was always full of the tenderest solicitude and sympathy. He added brilliance



THE BORGIAN APARTMENTS IN THE VATICAN.

to our great Columbus celebration by his encyclical of July 16, 1902, in which he inspired Catholics with a feeling of partaking in the glory of the great Genoese, to a degree which many had forgotten and more had never realized.

"For Columbus is ours," he said, "since, if a little consideration be given to the particular reason of his design in exploring the *mare tenebrosum*, and also the manner in which he endeavored to execute the design, it is indubitable



VATICAN OBSERVATORY.

that the Catholic faith was the strongest motive for the inception and prosecution of the design; so that for this reason also the whole human race owes not a little to the Church."

Leo's encyclical on Catholicity in the United States (January 6, 1895) might be studied word for word by every Catholic of the country, and the Church and the land both be the better for such study. He praises our condition of freedom, saying:

"Thanks are due to the equity of the laws which obtain in America and to the customs of the well-ordered Republic. For the Church amongst you, unopposed by the Constitution and Government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance."

He tells us of the care which prompted the sending to us of an Apostolic Delegate:

"The love which We cherish towards the Catholics of your nation moved Us, likewise, to turn Our attention at the very beginning of Our pontificate to the convocation of a third Plenary Council of Baltimore. . . . But, when the Council of Baltimore had concluded its labors, the duty still remained of putting, so to speak, a proper and becoming crown upon the work. This, We perceived,

could scarcely be done in a more fitting manner than through the due establishment by the Apostolic See of an American Legation. Accordingly, as you are well aware, We have done this. By this action, as We have elsewhere intimated, We have wished, first of all, to certify that, in Our judgment and affection, America occupies the same place and rights as other States, be they ever so mighty and imperial. In addition to this We had in mind to draw more closely the bonds of duty and friendship which connect you and so many thousands of Catholics with the Apostolic See."

He points out to us our duties as American citizens.

"As regards civil affairs, experience has shown how important it is that the citizens should be upright and virtuous. In a free State, unless justice be generally cultivated, unless the people be repeatedly and diligently urged to observe the precepts and laws of the Gospel, liberty itself may be pernicious. Let those of the clergy, therefore, who are occupied with the instruction of the multitude, treat plainly this topic of the duties of citizens, so that all may understand and feel the necessity, in political life, of conscientiousness, self-restraint, and integrity; for that cannot be lawful in public which is unlawful in private affairs."

Last but not least he shows us what should be our attitude to our "separated brethren," and to those two unfortunate races of our country—the Indians and the negroes:

"Our thoughts now turn to those who dissent from us in matters of Christian faith; and who shall deny that, with not a few of them, dissent is a matter rather of inheritance than of will?

"Surely we ought not to desert them nor leave them to their fancies; but with mildness and charity draw them to us, using every means of persuasion to induce

them to examine closely every part of the Catholic doctrine, and to free themselves from preconceived notions. In this matter, if the first place belongs to the bishops and clergy, the second belongs to the laity, who have it in their power to aid the apostolic efforts of the clergy by the probity of their morals and the integrity of their lives. . . .

"Finally, We cannot pass over in silence those whose long-continued unhappy lot implores and demands succor from men of apostolic zeal; We refer to the Indians and the negroes who are to be found within the confines of America, the greatest portion of whom have not yet dispelled the darkness of superstition. How wide a field for cultivation! How great a multitude of human beings to be made partakers of the blessing derived through Jesus Christ!"

The last special problem to which he turned his attention in our behalf was for the protection of Catholicity in the new possessions that came to us through the Spanish-American war, especially the vexed Philippines.

Not only did Leo XIII. live to see his silver jubilee celebrated with joyous and loving enthusiasm all over the world, but the bare record of the increase of the hierarchy during his years speaks of the magnificent success of his pontifical reign. He created one hundred and forty Cardinals; two Patriarchal Sees; thirteen Metropolitan Sees; thirty-four Archiepiscopal and ten Episcopal Sees; fifty Vicariates Apostolic; thirty-five Prefectures and two Abbacies. He appointed five Apostolic Delegates; made twenty Bishoprics, Archbishoprics; fourteen Prefectures, Vicariates Apostolic; and established thirty-five new Prefectures. Missionaries, missions, and converts multiplied, and the vast body of the faithful has grown to be, in all probability, 300,000,000 souls.

"We believe," says the Reverend Dr. William Barry,* "that a panegyric which did not flatter would declare somewhat as follows:

"Leo XIII. preached with the New Testament in his hand. He taught from it, not as a barren philosophy, but as a code of living laws. To be civilized, he held, was to be Christian; this world had an outlook into the next. What, in his eyes, had the terrible system of capitalism done but given a weight and momentum to unbelief, robbing the proletariat (to which sad servitude yeomen, artisans, and no small part of the middle class were sunken) not only of their independence, but of their faith? Politically free, these new heathen were fast falling a prey to the secular spirit. Heaven, which in their view had grown to be a dream, was no longer an aspiration. The world of matter, governed by Darwinian laws, now closed in their horizon; within it, they imagined, must be the paradise of humanity, for there was none besides. The atheistic propaganda taught men a creed which took from them, not only God, but the soul itself; it made of them wheels in a machinery set in movement by interest or passion. The last word was enjoyment, the code of ethics utilitarian.

"In many a fervid strain Leo dwelt on this quintessence of all former heresies, which he termed Naturalism, inasmuch as it refused to admit any power except those which were bound up with the visible frame of things. It denied the beyond or declared it unknowable, in the name of physical science, which was now the only God, with the riches of the universe heaped about its throne. The masses, bent beneath their burdens, could neither look up to their Redeemer on Calvary nor to their Father

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* "Dublin Review," October, 1903.

in heaven. Yet, manifestly, the time had fallen into a moral chaos; anarchy was the order of the day. But the student of Catholic wisdom asked, why should science be Agnostic, or Democracy anti-Christian? Could that be true civilization which, under the guidance of Rationalists, Communists, and Freemasons, was making an end of the family, degrading or dissolving marriage, and throwing the reins on the neck of man's lusts? Symptoms of the gravest kind were accumulating. The time was short. Would not Catholics, at least, understand that they had public duties? That as citizens, they might Christianize the State; as philosophers, lift up science to heavenly things; as economists, do justice between rich and poor; as journalists, apply their principles to current events; as layfolk, strengthen the hands of the clergy; as Churchmen, show forth the grace and truth which dwelt, as in a tabernacle, among us from the hour when their Master came?



HIGH CROSS OF DURROW, KING'S COUNTY, IRELAND.

"A voice so sweet and solemn, issuing from the secluded chambers of the Vatican year after year, could not fail to win admiration, while obedience to it might be slow. Leo XIII. succeeded better, in some points of vital importance, with strangers than with his own children. His Legate found himself at home in the republican air of Washington, and sighed on comparing the liberty which Catholics enjoyed under the American

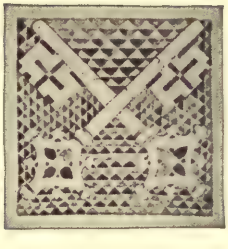


YOUNG SEMINARIANS AT THE MISSION IN SOUTH SCHAN-TUNG, CHINA.



CHILDREN OF THE MISSION AT ZANZIBAR.

flag with the servitude they could not shake off in many parts of Europe. But the nineteenth century leaves the Church stronger than she was a hundred years ago, not merely or chiefly in the relations of politics, but as a spiritual power."





CORTILLE DELLA PIGNA, WITH THE COLUMN ERECTED TO COMMEMORATE THE VATICAN COUNCIL.

Chapter V.

IN THE EYES OF THE FAITHFUL.

Catholics who have been present at an audience of Leo XIII. tell of the emotion that overcame them in that venerable presence, no matter how much they had made up their minds to steel themselves against any such "weakness." And not only Catholics were thus moved. Perhaps the most striking instance known to the writer was related by a lady of Syracuse, New York, who was told it, while in Rome with her husband, by a Jewish lady also in Rome. It was on the occasion of a public audience and the crowd was very great. People overcome by the crush were being taken out constantly. A man, well-dressed and wearing an air of conscious superiority, kept up a continual comment on the folly of people fainting, getting themselves crushed and jammed, overcome by emotion, and so on, all to see a mere man—ridiculous!

"At last," said the Jewish lady, "I could stand it no longer, and I asked him why he didn't go out himself if he did not like it. Then there would be that much more room for the rest of us."

He made no reply to this suggestion. The Jewish lady, however, stole a glance at him when the Pope had passed, and there he was, on his knees, his eyes filled with tears, "just like the rest of us," as she put it.

There is perhaps no better explanation of the secret of this mysterious power in the personality of Leo XIII. to draw the souls of men, than that which he unconsciously shows us himself in his "Moralia" on the life he shall lead in his pontificate (1883): *

I.

FOR THE REST OF MY MORTAL LIFE

I am firmly resolved,
By offering daily
The victim of propitiation,
To cleave more closely to God;
And, with watchful
And ever-growing zeal,
To labor
For the eternal salvation
Of the souls of men.

II.

Forward, then, Leo!
Strive, strive
To surmount with courage
Whatsoever obstacles;
To endure with patience
Whatsoever trials;
Fear not:
Your life is nearly ended,
Your race is nearly run:
Renounce and spurn
All that is perishable;
Aspire to the heights;
Press forward
With constant longing
Towards thy heavenly
Fatherland.

He fain would have lifted all mankind "to the heights" to which he himself aspired and, even on the heart ordinarily closed to faith and the spiritual life, the presence

* "Poems, Charades, Inscriptions, by Pope Leo XIII." Translated by H. T. Henry, Litt.D., Dolphin Press, Phila., 1903.



POPE LEO XIII. AT PRAYER.

of so ardent and selfless a love as Leo's must have left an impress and wakened at least a vague and passing yearning for that "heavenly fatherland," so dear and so real to Leo himself.

It will be readily understood that in a man of such a sublime ideal, no habit, or even shadow of leaning toward any trivial indulgence, would be allowed to stand in the way of his lifework. Thus, without looking upon the evidence of his long life and vast activities, we might at once conclude that Leo XIII. was ever the most temperate of men in all things.

At the height of his great pontificate, when Leo XIII. was eighty-five years old, Cardinal Gibbons thus described the personality and the characteristics of the Pontiff:

"Represent to yourself a man in his eighty-sixth year, pale and emaciated, with the pallor almost of death upon him, and this pallor intensified by the white cassock and zucchetto which he habitually wears. His body is also more bent than it was eight or ten years ago, but his eye is bright and penetrating, his voice is strong and sonorous, his intellect is remarkably clear and luminous, and his memory is tenacious, enabling him to recall events accurately which occurred eight years ago.

"He has also an astonishing power of physical endurance, which enables him to hold audiences for several consecutive hours, treating on important subjects with Cardinals and foreign representatives, as well as with private individuals, and passing with ease and elasticity of mind from one subject to another. He is remarkably familiar with the public events of the day. . . .

"He converses with his guests in either Italian, French, or Latin, in all of which idioms he is alike at home. His Latin has been compared, and not unfavorably, with that of the great classics. His French, which is extremely pure, is spoken with a slight accent.

"His voice is deep, clear, well-modulated, and pene-

trating. Though not exceptionally strong, it suggests vitality and health. He speaks very slowly and deliberately, so that even those who may not be intimately acquainted with the language he is using could follow him readily. In intoning Mass his voice can be heard at a considerable distance. . . .

"Often long after his attendants have retired and he is supposed to be sleeping peacefully, he is praying or read-



THE THRONE-ROOM IN THE PRIVATE APARTMENTS OF LEO XIII.

ing, planning out (or, it may be, revising) one or other of the eloquent encyclicals in which his rare grasp of public questions, his Christian fervor, his diplomatic wisdom, and his fine literary taste are so conspicuously manifested. His valet (Pio Centra), it is said, has more than once been startled, on entering his room in the morning, to find him still on his knees at his devotions.

"If the Pope had only penned his marvelous encyclicals he would have earned his right to claim a place among the

very foremost writers and thinkers of his time. His style, for which he is justly famous, is singularly chaste, clear, and elegant. The expression of his thought is terse and graceful. . . .

"In his lighter moods the Holy Father is not averse to penning Latin odes and Italian sonnets. His poems, which would fill a moderate-sized volume, are equally felicitous whether they are written in Latin, or, as occasionally happens, they are composed in his own native tongue.*

"One point in the Holy Father's character has been too much obscured by political passion and prejudice. He is an ardent and patriotic Italian, eager for the glory of his country and yearning for the renewal of the links of loyalty which till lately bound it closely to the Holy See."

The description of Cardinal Gibbons may be supplemented by the words of an American Catholic lay-writer, whose many years in Italy have given him an extraordinary understanding for and sympathy with Leo XIII. and his times.

Mr. Marion Crawford said in "The Century" that "in some rare high types, head, heart, and hand are balanced to one expression of power, and every deed is a function of all three. Leo the Thirteenth probably approaches as nearly to

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* The composition of Latin verses was Leo XIII.'s favorite pastime, and his ventures into literature attracted much attention. In celebration of his ninety-third birthday, he presented to the Cardinals who assembled to congratulate him copies of a Latin poem just then composed. It was entitled "Leo's Last Prayer," and included these lines:

Death casts his fatal dart; robed for the grave, thy bones
Lie under the stones.
But thy freed soul escapes her chains and longs in flight
To reach the realms of light.
That is the goal she seeks: thither her journey fares.
Grant, Lord, my anxious prayers,
That, with the citizens of heaven, God's face and light
May ever thrill my sight.



LEO XIII. IN THE VATICAN GARDENS.

such superiority as any great man now living. It is commonly said," goes on Mr. Crawford, "that the Pope has not changed his manner of life since he was a simple bishop. He is, indeed, a man who could not easily change either his habits or his opinions; for he is of that enduring, melancholic, slow-speaking, hard-thinking temperament which makes hard workers, and in which everything tends directly to hard work as a prime object, even with persons in whose existence necessary labor need play no part, and far more so with those whose little daily tasks hew history out of humanity in the rough state. For he is a great Pope," said Mr. Crawford. "There has not been his equal intellectually for a long time, nor shall we presently see his match again."

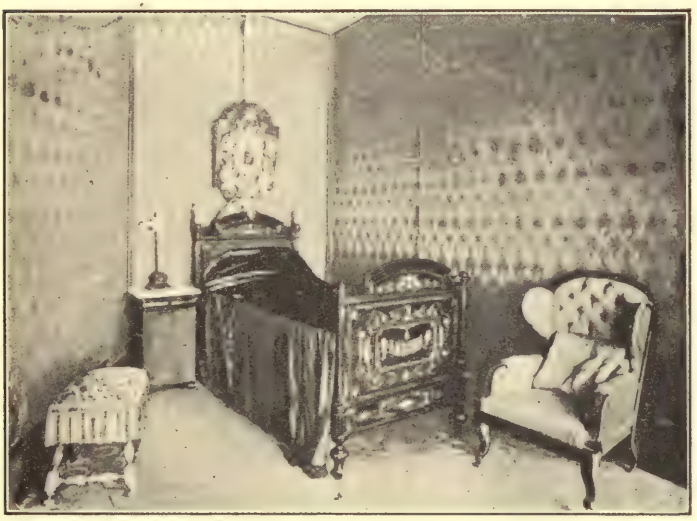
"The stiff mannerisms of the patriarchal system," Mr. Crawford says, "which survived until recently from early Roman times, gave him that somewhat formal tone and authoritative manner which are so characteristic of his conversation in private." On days when he is well his step is quick as he moves about his private apartments. *Le Papa corre sempre*, "the Pope always runs," is often said by the guards and familiars of the ante-chamber.

"When the weather is fine the Pope generally walks or drives in the garden, being carried out to the gate in a sedan chair, where the carriage awaits him. He gets in with the Cameriere Segreto Partecipante, who is always a Monsignor. Two Noble Guards ride beside the carriage, a simple brougham, with his coat-of-arms on the panels. After driving several times round the avenues, the officer of guards dismounts and opens the carriage door. The Pope enjoys walking about, directing the work and improvements in the gardens; he likes talking to Vespignani, the architect of the apostolic palaces, going over the plans of the works he has ordered. He also takes pleasure in talking about flowers and plants with the director of the gardens."

A youth of twenty years,—how sickly and how spare.
Ah, to what natural shocks my flesh is heir!

he wrote in 1830, yet he was to be the second Pope whose years reached the years of Peter.

Nothing illustrated better the unprecedented duration of the life of the Pope than the series of jubilees which marked the anniversaries of his pontificate and priesthood. In 1887, the Pope's fiftieth anniversary of his entrance



POPE LEO XIII.'S BED-CHAMBER.

into the priesthood was celebrated. Gifts from every civilized nation were laid at his feet, even the Sultan of Turkey sending an antique ring valued at fifty thousand dollars.

On February 20, 1903, the Pope reached his twenty-fifth year of wearing the triple crown. In April there was another celebration—that of the silver jubilee of his coronation as Pope. This month was further made notable by interviews between the Pope and King Edward of



NEW YEAR'S CONGRATULATIONS TO POPE LEO XIII.

England and the Emperor of Germany. President Roosevelt also sent a special jubilee gift.

The last public official act of Leo XIII. was the holding of two consistories during the last week of June, when the exertion so severely taxed his feeble frame that he failed steadily after that time.

The contrast with the beginning and the close of his reign is thus summed up by a writer in the Boston "Pilot":

"The nations are conciliated: . . . the Church is free and strong in Germany, the German emperor the personal friend of the Pope, and the candidate for the protectorate of the Catholic missions in the Orient when that honorable office falls from the unworthy hands of France. To-day, despite the Pope's refusal to crush Irish freedom with the cross, . . . despite his reaffirmation of the invalidity of Anglican Orders, the Catholic Church is reconquering her old territory in England, and the English king breaks the precedent of centuries and ignores frantic Protestant ob-



POPE LEO XIII. ABOUT TO DRIVE THROUGH THE VATICAN GROUNDS.

jections by a visit to her venerable Head. Russia has cordial and definite relations with the Vatican, and the religious freedom of Catholics throughout her territory is assured; the Catholics of Switzerland have recovered their churches, and the cantons regulate primary education; Spain, Belgium, and Austria have cause for gratitude to the peace-making Pope; and if the Catholic interests of



ONE OF THE LATEST PHOTOGRAPHS OF LEO XIII.

France are still suffering, it is because French Catholics have rejected the Pope's counsel to conciliate and Christianize the Republic.

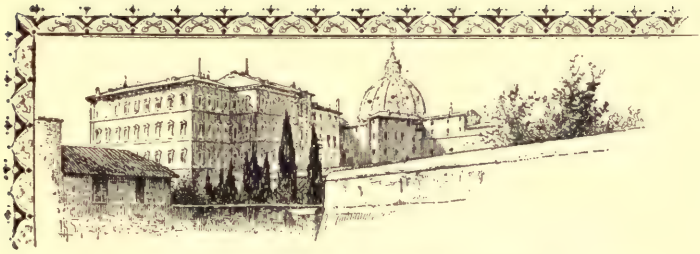
"As to America—'Nowhere am I more truly Pope than in the United States,' Pope Leo XIII. said with good cause, midway in his great pontificate. . . ."



THE VACANT SEE



SEAL OF THE SEDE VACANTE—"THE VACANT SEE."



THE VATICAN SEEN FROM PORTA ANGELICA.

Chapter I.

THE PASSING.

THE telegraphic announcement sent out from Rome on the afternoon of Monday, July 20, 1903, fell like a shock upon the waiting world, though for seventeen days the daily bulletins, speaking now of anxiety and then again of hope, had prepared the minds for the last blow.

Pope Leo was dead. The end had come at four minutes after four of that afternoon. For a few minutes before he passed away the Holy Father was unconscious. The last evidence that he was conscious was at four o'clock, when he opened his eyes and smiled and then closed them again. His last words were a blessing to Mgr. Bisleti.

After the death of the Holy Father Mgr. Cagiano, the major domo, placed a white cloth over the features of the dead Pontiff, and as his official duty, notified the Cardinal Camerlengo, Aloysius Oreglia di Santo Stephano, who is also the dean of the Sacred College. The major domo then sent messages to the prelates of the apostolical chamber and the chief usher of the confidential camerieri, or private chamberlains, to be present at the ceremonial of the recognition of death.

Meanwhile the Penitents of St. Peter, who are Franciscans, were admitted to the death-chamber and, kneeling

about the Pontiff's bed, began the recitation of the Office for the Dead.

Many of the accounts of the proceedings at the death of the Holy Father have said that the Cardinal Camerlengo, standing at the door of the death chamber, called the Holy Father three times by name, and, receiving no re-



AFTER A CONSULTATION. ANNOUNCING TO THE CARDINALS THE NEWS OF POPE LEO'S CONDITION.

ponse, then tapped the head of the dead Pontiff three times with a silver hammer. This symbolic ceremony was not observed at the death of Leo XIII., nor at the death of Pius IX.

After the official recognition of the death, a death-mask was taken, and the embalming followed. Before the em-



VATICAN, SHOWING BRONZE PORTAL AT MOMENT OF ITS CLOSING.
SIGNIFICATION OF THE DEATH OF THE POPE.

balming, the viscera were put into a large earthen jar, which was closed with an iron plate and deposited in the Church of St. Vincent Anastasius. This church, as the parish church of the Quirinal, has the privilege of preserving the heart of each Pontiff.

The body was then carried to the throne-room and placed under a canopy, where, on the following day, the faithful were permitted to pay their last tribute to the departed Pontiff.

At eight o'clock the next morning the diplomatic corps and nobility began to arrive, and after them the prelates.

At the head of the bier two members of the Noble Guard, in red full-dress uniform, stood on duty with drawn swords, and next to each of them stood two chamberlains. The clerical chamberlain was in violet and the lay in the black Spanish costume, with the golden chain. Four candles in bronze candelabras burned at the foot of the corpse. At one side the Penitentiaries of St. Peter recited the Office for the Dead in an undertone, this being the only sound to break the solemn silence. The visitors who came and went knelt a few moments in prayer, then kissed the feet and looked for a few moments upon the face now cold in death. How it was changed!

At five o'clock in the afternoon the Confessors of St. Peter attired the body in the pontifical state vestments according to their ancient privilege. There are but two colors for the papal robes, white and red. These originally were the only colors used in the vestments of the Church. Green, violet, and black were added at later times, and have never been used by the Popes.

At the transfer of the body to St. Peter's, which took place at eight o'clock in the evening, the members of the College of Cardinals, the higher clergy, the diplomatic corps, and members of the nobility and whoever else was privileged or had obtained cards of admission, assembled in the halls and loggias. Six sediarii (chairbearers), who



POPE LEO RECEIVING THE LAST SACRAMENTS.

had carried the Pope in the *Sedia Gestatoria* during his life, now carried the bier with the body. Grooms with lighted torches preceded the procession. Immediately in front of the bier the silver pontifical cross was held aloft. The Penitentiaries of St. Peter's, the nearest relatives, the Vatican court, the Cardinals and the diplomatic corps followed with lighted candles. The other people present then joined in. The Cardinals, instead of the usual scarlet, wore the violet robes of mourning. The escort of the procession was composed of the Noble Guard, the Swiss Guard, the Vatican Gendarmes and the Palatine Guard in dress uniform.

The procession entered the church to the tolling of the six bells, which are rung only in mourning for a Pope. At the main entrance of the church the chapter and clergy of the basilica, the pupils of the Vatican Seminary, and the choir of the Cappella Giulia met the cortège. The procession went through the nave of the basilica, singing the Psalms. When it reached the confessio, where is the tomb of St. Peter, the bier of the latest of the Pontiffs was placed at the feet of the first. The Cardinals, the Vatican court, and the Noble Guard formed a wide circle around the body. Then the *Libera* was sung, and after that an archbishop gave the absolution and recited the last prayers. Then the bier was again raised, and the procession passed back to the Chapel of the Blessed Sacrament, where the body of Leo XIII. was left for the veneration of the public until Saturday noon.

It can hardly be imagined what an immense number of people passed through St. Peter's from Thursday morning until Saturday to look for the last time upon the body of the beloved Pontiff. Through the closed iron rail of the chapel the body could be seen lying on the bier, the head raised slightly. Around it were sixteen candles in high candlesticks. Two Noble Guards, immovable as statues, stood at the head of the catafalque. They were assisted by Palatine and Swiss Guards.

In the meantime numberless telegrams had been received the day before. Among them were messages from every Government in the world, except that of Italy. The telegram from our own Government was as follows:

"Cardinal Rampolla, The Vatican, Rome:

"The President desires me to express his profound sense of the loss which the Christian world has sustained in the death of His Holiness Leo XIII. By his lofty character, his great learning, and his comprehensive charity he adorned his exalted station and made his reign one of the



CROWDS VIEWING THE BODY OF POPE LEO XIII. LAID OUT IN STATE IN THE CHAPEL OF THE BLESSED SACRAMENT.

most illustrious, as it has been one of the longest, in the history of the Catholic Church.

"JOHN HAY, Secretary of State."

The Emperor of Russia and the Sultan of Constantinople, potentates and rulers of Asia, and presidents of the republics in South America united in their sympathy. This universal condolence was the spontaneous tribute of the whole world to Leo XIII. But a few months before had come congratulations at the time of his jubilee, but even more than those congratulations, these messages of sympathy showed the unbounded admiration and profound regard which Leo XIII. won among even the most distant peoples, both Christian and pagan. As for the Catholics of every country — how they had prayed and entreated God that the life of the beloved spiritual father might be spared; how they had eagerly sought the extra editions of the daily newspapers for the latest words from the Vatican! The letters of the bishops to their clergy and to the people were an expression of the universal sorrow which every heart felt. Never indeed, perhaps, had so many and such fervent prayers been sent up for a departed soul as there were for Leo. Indeed, how could it have been otherwise when this great heart, which had embraced the world in its sympathy and affection, ceased to beat?

On Saturday, July 25th, at seven o'clock in the evening the body was solemnly placed in its temporary resting-place, there to remain until the completion of the permanent tomb of the departed Pontiff.

At the death of Pius IX. nobody was permitted to be present. All day long St. Peter's had been closed, and at the coming of darkness the Cardinals assembled in the Vatican. The canons and the vicars of the basilica assembled in the sacristy and the other clergy in the Chapel of the Blessed Sacrament. Then they all gathered to take part in an almost secret ceremony.

At the death of Leo XIII. the times and the public temper had changed somewhat. The entire diplomatic corps and the Roman nobility were present. In addition two thousand tickets of admission had been printed. The higher clergy, bishops, and generals of the Orders and the prelates were, of course, admitted because of their dignity.

The ceremony, which began at seven o'clock, lasted



BODY OF POPE LEO XIII. LYING IN STATE IN THE THRONE ROOM.

for two and a quarter hours. After those present had taken their respective places in the choir chapel, the body was carried from the Chapel of the Blessed Sacrament by the seven clergymen of the basilica, three at each side and one at the head. The officers of the Noble Guard and the highest ecclesiastical and lay officials of the Vatican were the immediate escort. Past the bronze statue of St. Peter they moved to the mournful sound of the *Miserere*,

past the long rows of the kneeling faithful. The altar of the Confessio was draped in mourning. Instead of the gilded candelabras there were the silver candlesticks, which are usually used only in Holy Week. The antependium of the altar was in purple and black, the papal colors of mourning.

On the Gospel side of the altar, on the floor of the chapel, the triple coffins rested—the inside one being of cedar, the second one of lead and an outer wooden one enclosing both.

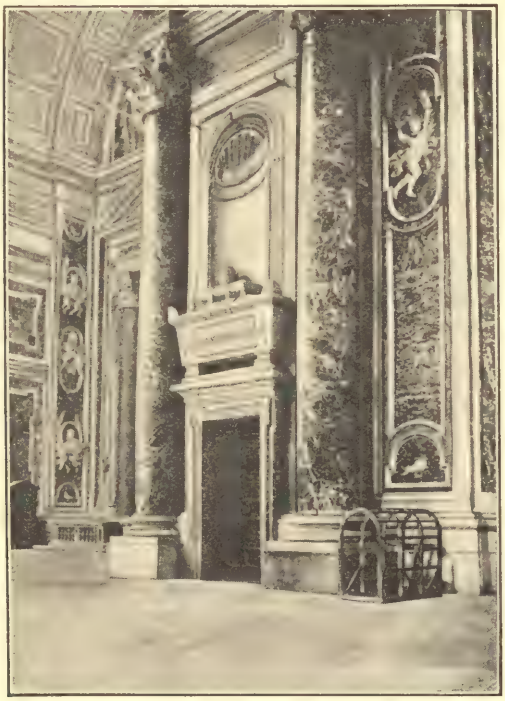
The corpse was then blessed for the last time by one of the archbishops of the chapter, while the choir sang Psalm xli.: "As the hart panteth after the fountains of water."

The dead Pontiff was then lowered into the inner coffin. The major domo, Mgr. Cagiano, the chief of the ecclesiastical court officials, performed the last services for his dead master. He covered the Holy Father's face with a white silk cloth, and then spread a red silk veil over the entire body. After that two documents were read. The first was in Latin and gave a brief outline of the life and labors of the departed. The other was a notarial deed, or burial record, assigning the body of the Pontiff to the chapter of St. Peter's by the College of Cardinals.* The first document was put into a metal capsule and placed in the coffin beside the body. At the foot of the body there were three red bags in which were enclosed the medals struck during the different years of the pontificate. One bag contained golden, one silver, and the other bronze medals. Once more the nephews of the Pope kissed the feet of the dead Pontiff and after them came the ecclesiastical officials of the Vatican court most immediate in attendance upon the Holy

* Notary Paponi, eighty-four years old, had performed the same service at the deaths of Gregory XVI. and of Pius IX.

Father. Then the coffin was closed and sealed, six seals being placed on it. The coffin itself was covered by a wide band of violet in the shape of a cross, and upon this the seals were placed, two by Cardinal Camerlengo, two by the major domo, and two by the cathedral chapter.

The same seals were put upon the lead coffin in the same way. On the cover of this second coffin there was a death's



THE TEMPORARY TOMB OF POPE LEO XIII.

head with cross-bones. Under this a plate was set with an inscription which gave briefly the name, age, time of

reign, and date of death.* At last the cover of the third coffin was screwed down.

Singing the *Benedictus*, the Cardinals formed into a procession and accompanied the body on the little way still left. The coffins were now moved on a low car on rollers to the scaffolding. Here pulleys were attached to them and they were raised and placed in the sarcophagus above the door.

On Sunday morning thousands looked up to this place. The sarcophagus was closed once more. Above it, as always, was the triple crown, without the keys, for these are the symbol of living power. There was an addition, however. On a marble tablet in golden lettering were the words:

"Leo XIII. Pont. Max."

Dead and buried, the pontificate of Leo XIII. is at an end.

Sic transit gloria mundi had been said to him on his crowning twenty-five years before, when the three little bundles of flax were burned successively before his eyes. Surely many a one thought of these words as he looked upon that inscription on this Sunday morning. Standing before the resting-place of Leo XIII., however, one is even more likely to think of the beautiful words which are written on the tomb of Cardinal Alziato, in St. Maria degli Angeli:

Virtute vixit, memoria vivit, gloria vivet—"He lived in virtue, he lives in the memory, he will live in glory."

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* Corpus Leonis P. M. Vixit an XCIII.
M. IV. D. XVIII.
Eccles Univers Præfuit an XXV.
Menses 5, Obiit Die XX.
Julii, an MCMIII.

Chapter III.

HISTORICAL ASPECT OF THE CONCLAVE.

Looking backward over the history of the Popes, we find that it happened frequently during the first centuries that the Pope was a prisoner or in exile. During these exiles we find that the twenty-five titular priests of the city of Rome assumed the guidance of the Church. Thus, for instance, St. Cyprian dealt with the presbytery of Rome during the time that Pope Cornelius was in exile at Centumcellæ in the year 252. Pope Pontianus, who was condemned to labor in the mines of Sardinia, resigned his pontificate in the year 235, because there seemed to be no prospect of his release, and he did not wish that the Church should be left too long without a head. Besides the priests, the deacons and the lower clergy, and the whole congregation as well, took part in the choice of a successor. For a time the archdeacon of the last Pope was considered his successor, because of the preference shown him in his appointment to the archdiaconate. The virtues and the knowledge of affairs of the archdeacon usually were such as to recommend him as a successor. Then again it happened that the archdeacon had not been able to win the confidence and esteem of the clergy and of the people. In this case the ancient right of a free choice was brought into use. After the fourth century and the time of Constantine, recourse was often had to the civil powers, and the

emperor or his representatives made the final decision. In this way the Roman emperors and afterwards the Ostrogothic kings, acquired a powerful influence over the papal elections. This influence was so great that the Popes of those centuries only entered upon their offices after receiving the sanction of the civil government. Gradually the influence of the common people declined, but the nobility still insisted upon the ancient right of taking part in the choice of a new Pope. The Duke Toto of Nepi went so far, after the death of Paul I. (769), as to put his brother Constantine upon the papal throne by force of arms. Constantine was not even a clergyman, but only a layman. This brutal interference resulted in the Council of the Lateran (769), which ordered that only a priest or a deacon of the Roman Church could be chosen. One might imagine that Charlemagne would have interfered in the election of a Pope after the death of Hadrian in 795. There is, however, no record of any imperial influence in the election of Leo III. to the Chair of Peter.

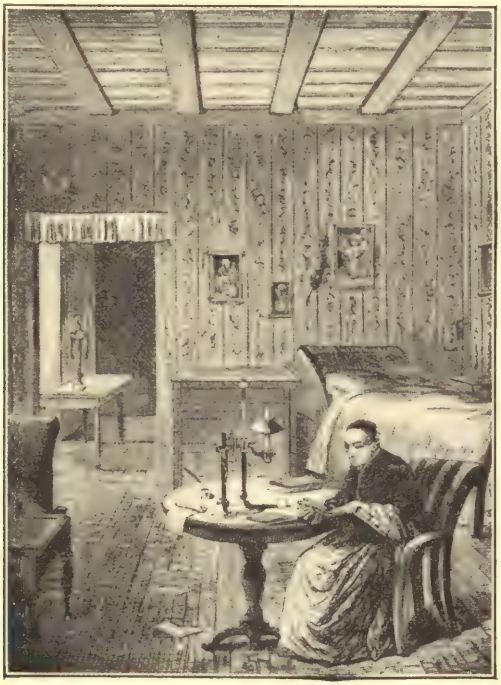
Some of the later German emperors, however, were not so reticent nor wisely modest. Otto I. (936), and Henry III. (1046), insisted upon their privilege. At this time a number of German bishops were elevated to the papal throne, among them St. Leo IX.

In order to prevent abuses, and to protect the papal elections against undue outside influence, Nicholas II. decreed in 1059 that cardinal bishops were first to meet and agree upon a candidate. Then the candidate was to be submitted to the approval of the clergy and of the people. All that was left, then, to the civil power, was the right to ratify the legality of the election and to recognize it. In this way the influence of the emperors was so minimized that in a short time it had practically disappeared.

The Tenth Council, held in 1139, placed the election of the Popes entirely in the hands of the Cardinals, who are really the successors of the titular priests. To this regu-

lation Alexander III. added, in 1179, the further order that a two-thirds majority was necessary to elect a Pope.

At the Council of Lyons in 1274 Gregory X. ordered that on the tenth day after the death of a Pope, the Cardinals of the town in which he died were to assemble in a secret meeting, shut off entirely from communication with the



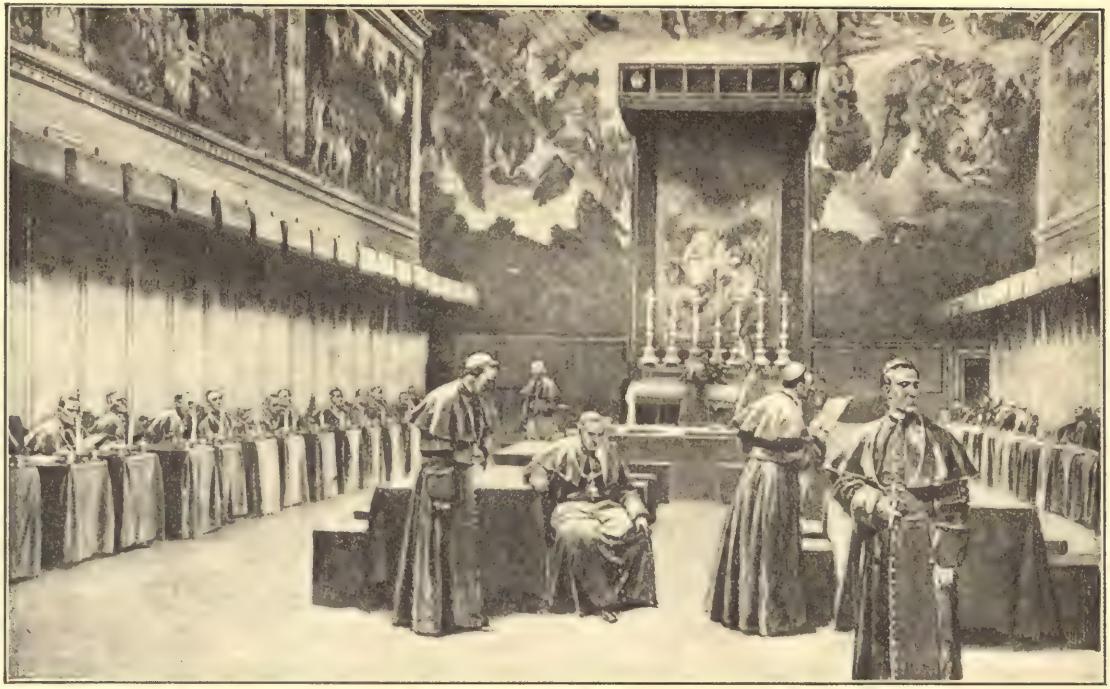
A CARDINAL IN HIS CELL.

outer world, that is, in what we now know as a Conclave. Later Popes, like Julius II., 1505; Paul IV., 1558; and Pius IV., 1562, added other regulations to protect the integrity of the election, and also to facilitate and prevent the prolonged vacancy of the Chair of Peter.

The most important regulations, however, were made by

Gregory XV. in the year 1621. They are still essentially in force. After the death of Boniface VIII. in 1303, his successor, Benedict IX., transferred his residence from Rome to Avignon in France. The French kings did not pass by the opportunity to influence the papal elections offered by this transfer. After the Conclave in Rome in the year 1378 the refusal of the Cardinals of Avignon to support the new Pope Urban VI. resulted in the election of a second Pope, who resided in Avignon, and thus arose that sad division, during which there were two, and even three Popes contending for the authority of the Papacy. This dissension was ended by the Council of Constance and it was largely through the influence of that wise and heroic woman, St. Catherine of Sienna, that the unhappy division in the Church was healed and the time of the "Babylonian captivity of the Popes" was brought to an end.

During all these controversies the influence of the different governments upon the choice of the Popes had increased once more. Charles V. demanded, as Emperor of Germany and King of Spain, that the Cardinals dependent upon his government should bind themselves to refuse their vote to any one of whom the emperor did not approve. Largely through his influence Hadrian VI., a German, was made Pope in 1522. In this way the famous right of exclusion, or the "veto," was gradually developed on behalf of the Emperors of Germany, and of the Kings of Spain and of France also. The veto simply meant that a Cardinal not agreeable to these rulers should not be considered eligible for election. This interference with the free choice of the Cardinals when voting for a Pope has never been recognized by the Church, but nevertheless it has actually been exercised at different times. It was said in the time of Pius IX. that Austria wanted to exercise the right of veto against him, but that her messenger came too late. This is not true, however. At the time of the



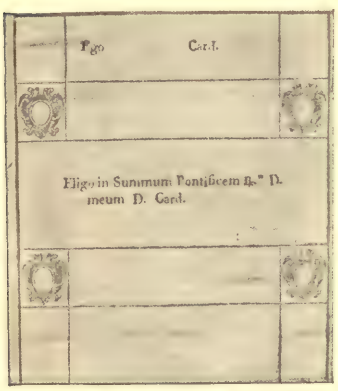
THE CARDINALS IN THE SISTINE CHAPEL, BEFORE THE ELECTION OF POPE LEO'S SUCCESSOR.

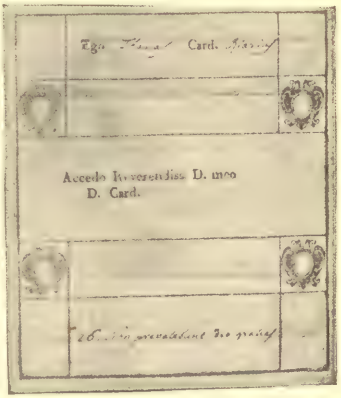
election of Leo XIII. there was scarcely mention made of the right of veto, but at the recent election, as is well-known, the Emperor of Austria tried to assert the right of veto against Cardinal Rampolla.

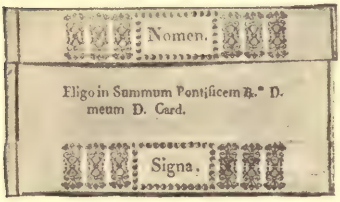
After the death of a Pope the nine days of mourning are first observed, the *novem diales*. During this time, day after day, Masses are celebrated for the repose of the dead Pontiff. In St. Peter's six Masses are celebrated by the chapter of the basilica, and in the Sistine Chapel three requiems are sung by the Cardinals. This interval also gives the foreign Cardinals a chance to reach Rome and take part in the Conclave. These nine days are sufficient, in this age of steam and rapid travel, to allow even our American Cardinal to arrive in Rome. At the recent Conclave the only Cardinal who was unable to reach there in time was Cardinal Moran of Australia. In the Middle Ages, however, it was very different. Travel was not only much slower, but had to be undertaken with a great following of men-at-arms and of servants. This was necessary both to maintain a state becoming to a high dignitary of the Church, and because of the dangers of travel along highways where might often made right. Thus in 1550 Cardinal Otto von Turchsess, Bishop of Augsburg, journeyed to Rome, by what was considered very fast stages, for the election of Julius III. The record says that he had but a few people, but from the registers of the places where they stopped, we see that he nevertheless had eighteen attendants. A diary of the same time tells of Cardinal Dietrichstein, Archbishop of Olmütz, who came to Rome to take part in the election of Paul V. in 1605. He arrived late and the Conclave had already entered into secret session. He, however, came into the presence of the other Cardinals as he was, booted and spurred for travel, and the diarist observes that this was not becoming in him (*et male factum*).

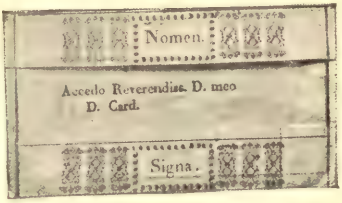
As a rule, the Conclave is held in the town in which the

Pope dies. Exceptions, however, have had to be made to this rule. For instance, after the death of Pius VI., who died a prisoner in France in 1799, the Cardinals met in Conclave in Venice. Pius VII. and his three successors, Leo XII., Pius VIII., and Gregory XVI., were elected in the papal palace of the Quirinal. The long wing of the Quirinal was built by Sixtus V. (1521–1590), especially for the purpose of holding Conclaves in it. As the palace of the Quirinal is now occupied by the civil rulers of Rome, since the fall of the city, the Sacred College in 1878 decided to meet in the Vatican. The last two Conclaves were accordingly held in the Vatican. It is always insisted that the Cardinals must be shut off entirely at the time of elections from communication with the outer world. This rule









THE BALLOTS.

is made so strict because it is the desire of the Church to protect them from all outside influences. All the entrances are nailed up, only a small window-space is left at four places. Here the Prince Chigi, in whose family this right is hereditary, and the prelates of the Rota, the protho-notaries and the episcopal assistants to the throne are on guard.

The windows are nailed up with boards. The kitchen is within the building. There is also a special pharmacy, and three physicians are assigned to the service of the Cardinals in Conclave.



BURNING THE BALLOTS.

For the election of Leo XIII., and for the election of Pius X., as well, the apartments of the Vatican that surround the Court of Damasus were arranged for the Conclave. In the long *Sala Ducale* (ducal hall) the little separate altars for the Cardinals were set up along the walls. The Mass, which the Cardinals attended in common every morning, was read in the Pauline Chapel of the Vatican. For the balloting the Sacred College assembled in the Sistine Chapel.

The dwellings of the Cardinals were distributed over three stories, along the Court of Damasus. The apartments included were occupied partly by prelates of the papal court and by officials of the palace. These, however,

were compelled to vacate for the time. To make sufficient room several of the large halls even had to be divided by board partitions into two or three apartments. Every Cardinal was assigned three rooms, or cells: one for himself, one for the priest who accompanied him—his conclavist—and one for his servant. It is a matter of choice with the Cardinals whether they will have their meals together, or whether each one will be served alone with his chaplain. The food, however, is all from the same kitchen. The apartments prepared for the Cardinals were selected by lot a few days before the beginning of the Conclave. In each one of them the furnishings were restricted to the most necessary articles. It will be interesting to some of the women readers, especially, to know how much linen was furnished for the Conclave by the Papal Hospice of St. Martha, besides what there was in possession of the Vatican, in the way of table-cloths, napkins and so on. One hundred linen and four hundred cotton sheets, one hundred linen and two hundred cotton pillow-cases, two hundred and fifty cotton bed-spreads, one hundred fringed counterpanes four hundred towels and four hundred napkins.

The arrangements of the Sistine Chapel are essentially the same as during the Conclave which elected Leo XIII. The chapel is divided by marble screens, the larger part being toward the altar and the smaller toward the door. Only the part toward the altar was used for the Conclave. The high marble screen was completely covered with violet draperies. All along the side-walls were arranged seats for the Cardinals, with as many small tables, covered with violet cloth. The cloth extended up along the walls and to the little canopies which were raised over the head of each Cardinal. In the middle of the chapel were several large violet-covered tables, on which were all the articles necessary for the balloting. All the ballots were of the same size and form. The space for writing the name was shown by a printed formula. The ballots had to be folded

in a certain way, and were then sealed with a seal which does not allow any suggestion as to whose vote is recorded within.

In a corner at the entrance of the chapel there is a stove, and from this there arises a chimney, from which the people in the open square can see the smoke of the burning ballots, the "sfumata," which was so anxiously watched in Rome during those historic days of the Conclave. The significance of this "sfumata" is in the fact that when there is no election the ballots are burned with moist straw, which makes the yellow, thick smoke seen so easily and so far.

As for the Cardinals themselves who form the Sacred College and assume the government of the Church during the *Sede Vacante*, so that there is not a moment's break in the continuity of her functions, and who are now about to enter into Conclave—a glance at the unfolding of the comprehensive ecclesiastical system and organization of the Church will be of use in the appreciation of their power, duties, and responsibilities.

The whole domain of the Church is divided into ecclesiastical provinces. At the head of each province stands the metropolitan or archbishop. He ranks foremost among the bishops of that province, and in provincial councils he occupies the first seat. Moreover, he enjoys some privileges which are not granted to his brethren in the episcopate; and in matters of jurisdiction he is, as it were, the connecting link between them and the Roman court. Still, he does not receive any higher ordination than the other bishops, nor is he placed over them in such a manner as to have, strictly speaking, jurisdiction over them; he is rather *primus inter pares*, "the first among his equals," having, like the others, to attend to the government of a diocese, which by way of distinction is called archdiocese.

The provinces of the Church, then, are divided into dioceses; at the head of each diocese is the bishop, holding,



CHURCH OF SANTA MARIA IN TRASTEVERE, ROME—CARDINAL GIBBONS' TITULAR CHURCH.

as a general rule, the same authority and power over his diocesans as the Pope exerts over the entire Church. The diocese in its turn is subdivided, at least in the Catholic countries of Europe, into deaneries, headed by the dean, while the deaneries themselves are again divided into parishes, presided over by the pastors, or parish priests. Thus the ruler of the entire Church is the Pope. The ruler of an ecclesiastical province is called archbishop. The ruler of a deanery is called dean, and the parish priest is intrusted with the care of a parish.

It must also be borne in mind that some of the offices mentioned are of such a nature as to make it impossible for any single person to fill them to satisfaction. Hence, it is customary that the bishops have a number of ecclesiastical persons, such as coadjutors and vicars-general, attached to their persons, who in one way or another act in the name and with the authority of the bishops themselves.

Now the Sovereign Pontiff in his quality of ruler over the whole Church, having under his jurisdiction not only all the flocks, but also all the pastors of the flocks, must, of necessity, have at his side a great number of men, and even of corporations of men, for the purpose of managing affairs with prudence and promptness. During the early ages the Pope, when pressed with business, had recourse to the principal clergymen in and about the city of Rome. Thus, the Popes, in the course of time, created for themselves an organization consisting at first of the suburban bishops and of the Roman priests and deacons. At the present day these counsellors of the Pope are known by the name of Cardinals, and are called, in accordance with their grade of ordination, either Cardinal Bishops, Cardinal Priests, or Cardinal Deacons. This dignity, at first granted to the Roman clergy only, was gradually extended to other princes of the Church, irrespective of nationality. Although this latter class of Cardinals, because of their duties at home and the dis-

tance of their sees from Rome, do not take any active part in the central government of the Church, they have nevertheless a right to be present at the Conclave, and to vote for a new Pope.

As the Church grew, the ecclesiastical government became more and more complicated. Hence the Cardinals, who for a long time, as has been stated, were chosen from among the bishops, deans, and parish priests



CROWDS ABOUT ST. PETER'S DURING THE CONCLAVE.

of Rome, could not possibly at one and the same time share in the general government of the Church, and attend to their parishes, deaneries, or dioceses. They therefore, although preserving their ancient title of bishops, deans, or priests, were relieved of their pastoral charges, and resided under the immediate supervision of the Pope in the Lateran palace, or, later, in the Vatican. The Cardinals, whenever the Holy See is vacant, govern the whole Church until a new Pope has been appointed.



Chapter IIII.

BEFORE THE CONCLAVE.

Even during the last days of Leo XIII. the question that was asked by many people and in many places was who would be his successor? After his death the question was much more anxiously asked in Rome, as well as in the countries of the world. There were, indeed, an eagerness and an interest which were vastly different from the attitude taken at the time of the death of Pius IX., after the apparent defeat and fall of the Papacy. In the last twenty-five years a new face had been put upon the standing of the papal influence in the world. Out of the apparent decadence had arisen, indeed, a more powerful growth than any which the world had ever known.

As soon as Leo XIII. had closed his eyes in death, the Cardinal Aloysius Oreglia di Santo Stefano, the dean of the Sacred College, entered upon his office as Camerlengo, or head chamberlain. He was thus the head of the Sacred College up to the time of the election of a new Pope, and in this way was responsible for the regulations pertaining to the Conclave. Two Cardinals were assigned him as assistants, and three other Cardinals were given the care of the outside arrangements for the Conclave.

Among the duties of the Camerlengo was the announcement of the death of Leo XIII. to the foreign Cardinals and to the various Governments, and, in the second place, the preparations for the Conclave, as has been mentioned above. Even at the burial of Leo XIII. in St. Peter's there had been present a number of foreign Cardinals. Every day brought more members of the Sacred College

to Rome. On Tuesday, July 28th, the requiem services were begun, which the Cardinals held in the Sistine Chapel for three days. How anxiously every eye was fixed upon the Cardinals as they entered the chapel, and how carefully every act of theirs was noted! Which one of them will be the next Pope? Vain question. This one may be mentioned to-day and that one to-morrow. The decision is in the hands of Providence, who watches over the Chair of Peter and over the Church. Whoever it



THE CAMERLENGO, CARDINAL OREGLIA DI SANTO STEFANO, WITH HIS ATTENDANTS.

may be that goes forth from the Conclave as Pope, will be hailed by the faithful with loyal and childlike veneration and affection. *Benedictus qui venit in nomine Domini.*

The morning after the death of Leo XIII. the Cardinals present in Rome assembled in the Hall of the Consistory, and discussed the most necessary and immediate business of the Holy See. They then elected as secretary of the Conclave, Monsignor Raphael Merry del Val, titular

Bishop of Nice and rector of the College for Noble Ecclesiastics. Monsignor del Val was elected to take the place of Monsignor Volpini, who, as the result of a stroke of apoplexy, died suddenly a few days before the death of the Pope. Pope Leo was very fond of Monsignor Volpini and it was feared that the knowledge of his death would affect the dying Pontiff, so he was not told of it. The Cardinals held altogether ten meetings under the direction of Cardinal Oreglia. The bulls and regulations pertaining to the Conclave were read, the plans for the arrangement of the cells and the partitions were considered. The Fisherman's Ring could not be broken at these meetings, as was usual. It was lost at the time of the death of Leo XIII., and was only found after a long search in the apartments of the dead Pope.

On different days the ambassadors of the various Governments were received. Each one entered the hall singly. The salutation to the Cardinals present was a genuflection, if the ambassador was from a Catholic country, and a bow if he represented a Protestant Government. The Cardinals rose and removed their birettas. As soon as the ambassador began to speak the dean of the College asked him to cover his head. When the ambassador had finished his address expressing the condolence of his Government, he uncovered his head once more, and the Cardinals again took off their birettas. The dean then expressed the thanks of the College to the visitor and to the Government represented by him. The visitor then withdrew with the same formalities with which he had entered. The Sacred College also chose the physician, the surgeon, and the pharmacist, as well as the Father Confessor of the Conclave. Monsignor del Val read the last testament of the dead Pope. In this Leo XIII. left his entire fortune to the Church, and a considerable sum for the poor of Rome, Perugia, and Carpineto. The Sacred College then took charge of the peti-



BASILICA OF ST. PAUL'S, ROME.

tions and requests made to Pope Leo which were left unanswered. As the papal jurisdiction was for the time interrupted, these papers were intrusted to two prelates of the apostolic chambers with the charge to deliver them to the future Pope. The Cardinals Respighi and Cassetta were charged with the selection of the secretaries and servants for the Cardinals during the Conclave. On Thursday evening the numbers of the cells were chosen by lot, and the medal of the *Sede Vacante* was distributed.



ARRIVAL OF THE CARDINALS FOR THE CONCLAVE.

This medal has the coat-of-arms of the Cardinal Oreglia on the face—a lion rampant on a blue field. Above the coat-of-arms is an episcopal cross and a cardinal's hat. The inscription is: *Aloisius Card. Oreglia. A. S. Stephano S. R. E. Camerarius.* On the reverse of the medal there are two crossed keys surmounted by a canopy. The inscription is *Sede Vacante,* and the year MDCCCCIII.

It was, indeed, a most venerable gathering of the prelates of the Church which met on Tuesday and the following two days in the Sistine Chapel and afterwards in the Hall

of the Consistory. It was an august senate, such as no political government can show. There was not one commonplace face among them all. Some might have attracted more interest than others, some might have seemed more sympathetic than others, but all were unusual. All except Oreglia were appointed by the dead Pontiff, and, as far as it was in the power of Leo to do so, he chose only the worthiest of the worthy for the red hat. Indeed, there has rarely been a College of Cardinals in the history of the Church which took less account of material considerations in the choosing of a Pope than that which met in the Vatican to choose a successor to Leo XIII. Every single Cardinal was imbued with the sense of his duty and his responsibility to God, to the Church, and to the world.

On Thursday evening, July 30th, the last ceremonies were held in the Sistine Chapel in honor of Leo XIII. The bells of St. Peter's tolled the last time for the dead Pontiff on this evening. Every day during the nine days since his death the bells had rung out their mourning four times daily, a half-hour each time.

Early on Friday morning the Cardinals assisted at the Mass of the Holy Ghost. In the afternoon they all entered into Conclave. On Saturday morning the Cardinal Camerlengo or his representative read the Mass, and all the Cardinals received holy communion from his hands. This general communion is a beautiful and symbolic ceremony which the Church has ordained before the beginning of the balloting. After it the Cardinals assembled for their first balloting.



THE BASILICA OF ST. PETER'S, AND THE VATICAN, WITH PIAZZA AND COLONNADE.

Chapter IV.

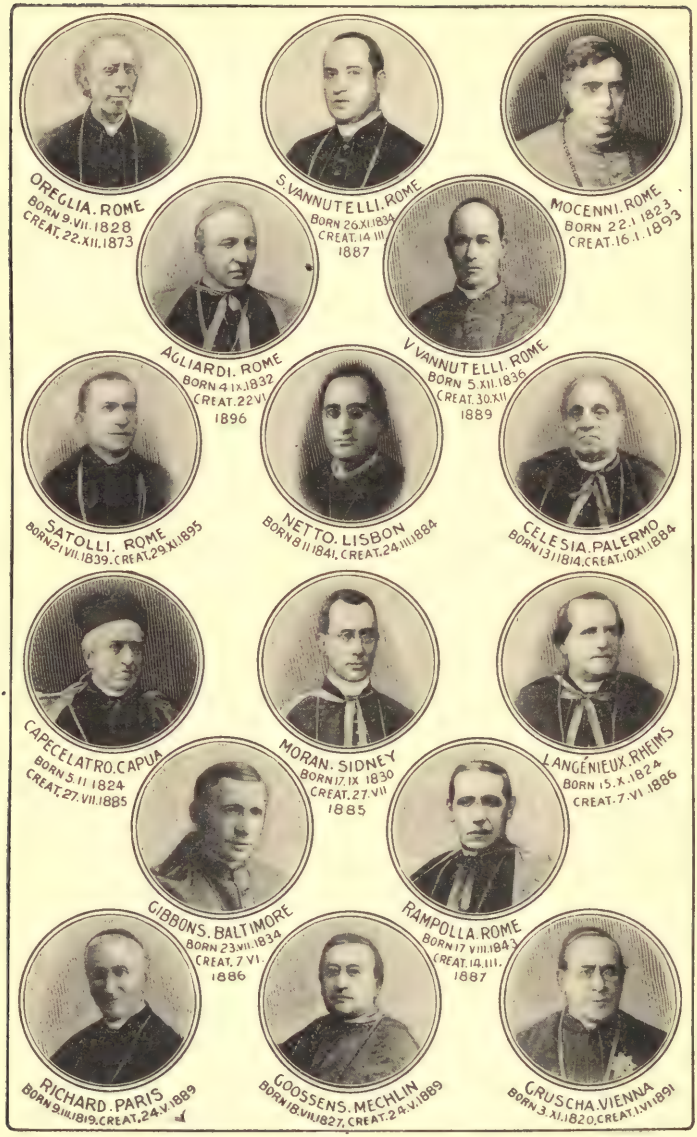
ENTERING INTO CONCLAVE.

On the last day of July the street that leads from the bridge of St. Angelo past St. Peter's, in a wide circle toward the Vatican, was lined with people waiting to see the Cardinals go by in their carriages. Many of the high prelates of the Church had drawn the curtains of their carriages, others answered the salutations of the people and extended their hands in blessing. Mingling among the carriages of the Cardinals were those of prelates and officials, who were to be in charge of the Conclave. The marshal of the Conclave, Prince Chigi, passed by in great state, with four gold-betasselled servants. His suite followed in another carriage. The Cardinals gathered gradually in the *Sala dei Paramenti* (the Hall of Vestments). Then they wandered inquiringly through the apartments shut off for the Conclave by the specially erected partitions. The rooms allotted to each Cardinal were marked with a number and his name. The lower rows of panes in the windows of the loggias that look out upon the Court of Damasus had been rendered opaque.

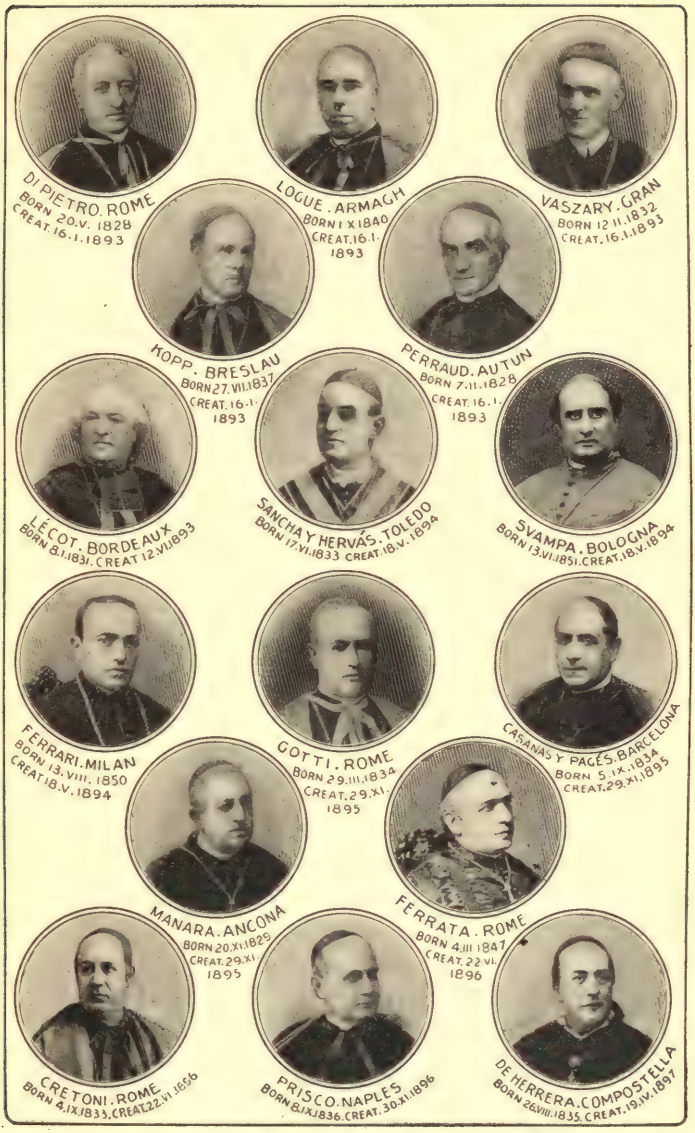
Escorted by Swiss Guards, the Cardinals then withdrew into the Pauline Chapel for a few moments of silent prayer. The Sistine choir was waiting near the entrance. Back of the singers were the prelates who were to be in attendance on the Cardinals during the time of the Conclave.

Shortly after five o'clock Cardinal Oreglia recited the prayer *Deus, qui corda fidelium.* Then he gave the signal to the Cardinals to rise. The *Veni Creator,* imploring the assistance of the Holy Ghost, was intoned, and taken up and continued by the whole choir of the Sistine Chapel. After the first stanza the procession began to move, escorted by the Swiss Guards. The cross was at the head, after that came the singers, and last, the Cardinals, two by two, dressed in the violet robes prescribed to be worn at a Conclave, the red birettas in their hands. Oreglia and Vannutelli came first as deans of the Sacred College, then the French Cardinals, Richard and Langénieux, each old and frail and leaning on the arm of his companion. The presence of Cardinal Celesia, Archbishop of Palermo, was prevented by his illness, and that of Cardinal Moran of Sidney, Australia, by the great distance.* One of the Spanish Cardinals, Herrera, was compelled by an attack of severe illness to remain in his cell. Sixty-one prelates of the Church pass by, and each one who sees them feels that among them is the future Pope—but which one it is who knows? They move on between the

* The names of the Cardinals present were: Oreglia, S. Vannutelli, Mocenni, Agliardi, V. Vannutelli, Satolli, Netto, Capeccelatro, Langénieux, Gibbons, Rampolla, Richard, Goossens, Gruscha, Di Pietro, Logue, Vaszary, Kopp, Perraud, Lecot, Sarto, Sancha y Hervas, Svampa, Ferrari, Gotti, Casañas y Pagès, Manara, Ferrata, Cretoni, Prisco, Martin de Herrera, Couille, Labouré, Casali, Del Drago, Casetta, Sanminiatelli, Portanova, Francica-Nava, Mathieu, Respighi, Richelmy, Martinelli, Genari, De Skrebensky, Boschi, Puzyna, Bacilieri, Fischer, Taliani, Cavicchioni, Aiuti, Nocella, Katschthaler, Herrero y Espiñosa, Macchi, Steinhuber, Segna, Pierotti, Della Volpe, Vives y Tuto, Tripepi, Cavagnis.



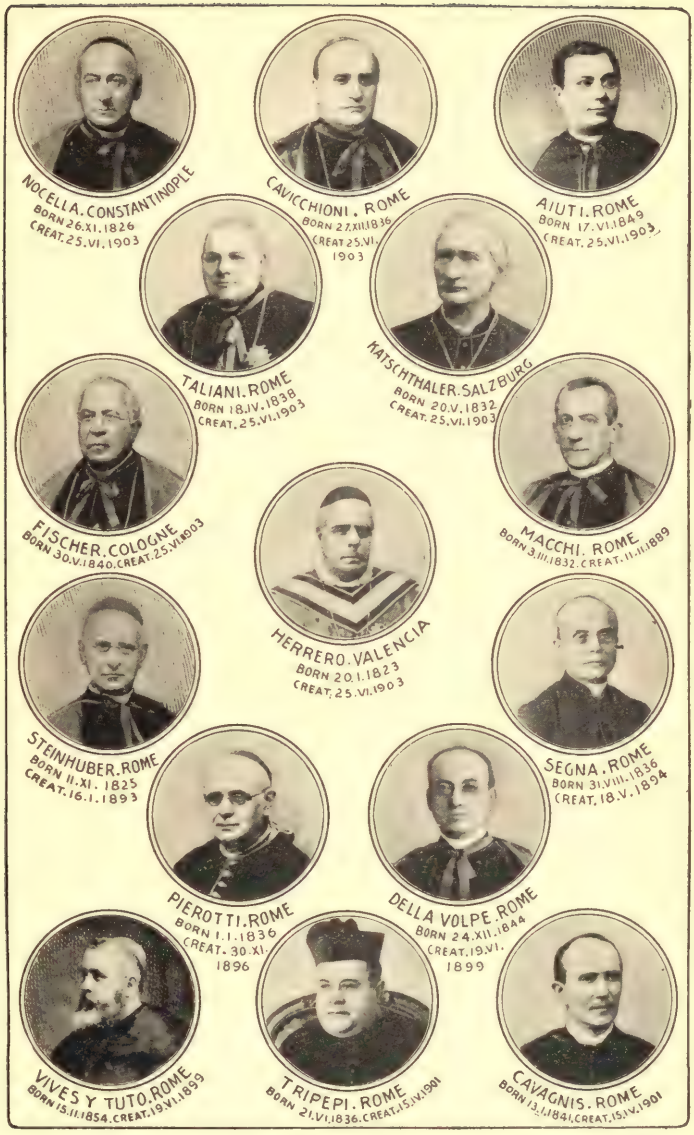
CARDINALS WHO VOTED AT THE ELECTION OF POPE PIUS X. (1.)



CARDINALS WHO VOTED AT THE ELECTION OF POPE PIUS X. (2.)



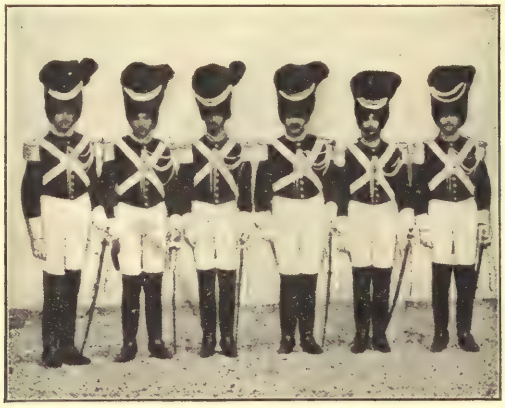
CARDINALS WHO VOTED AT THE ELECTION OF POPE PIUS X. (3.)



CARDINALS WHO VOTED AT THE ELECTION OF POPE PIUS X. (4.)

files of guards through the *Sala Regia* into the Sistine Chapel. Over the altar in the Sistine Chapel, behind six lighted candles, a large tapestry, portraying the descent of the Holy Ghost, has been suspended as an altar piece. After the ending of the hymn, two prayers are sung, one to the Holy Ghost, and another that has special reference to the Conclave.

Now a call goes forth, *extra omnes*, and everybody except the Cardinals must leave the Sistine Chapel. The Cardinals then recite the litany of Loretto and chant a



PAPAL GENDARMES.

hymn to the Blessed Sacrament. The double entrances of the chapel are opened again, and Prince Chigi enters, accompanied by his entire suite. He is dressed in a splendid cloak of black silk. In a loud voice he recites his oath of office in Latin, and promises to fulfil his duty as marshal of the Conclave loyally and conscientiously.*

* Prince Mario Chigi is a marshal of the Conclave by right of a privilege which has been in his family since 1712. Before that time this office was hereditary in the Savelli family as far back as the fourteenth century. The oath which he takes is as follows:

After he has left the chapel with his suite, the prelates who have the guarding of the entrance to the Conclave, the prothonotaries, the prelates of the Rota, and the episcopal assistants to the throne are called upon to take their oath of office, too. Some one is chosen to read the form of the oath in full, and all the others place their hands upon the crucifix and the New Testament lying in front, saying, "So help me God, and these, His Sacred Scriptures."

At the same time, in the Pauline Chapel, Monsignor Merry del Val, the secretary of the Sacred College during the vacancy of the Chair of Peter, is administering the oath to the conclavists, that is, the priests who are to live in the Conclave with their respective Cardinals. The other attendants of the Conclave, such as the cooks, barbers, laborers, and so on, had been sworn in previously.

The Cardinals are now seated in the Sistine Chapel, where they will sit day after day until they have elected a successor to Leo XIII. Each one has his red biretta on his head. The canopy above each of the Cardinals is of violet, except that over the Dean Oreglia, who has a green one, because he was made a Cardinal by Pius IX. Before each one is a table with candles, and a double silver stand, one side for ink and the other for pens, and a pad of paper. Now they are ready for the *scrutinium.* Not a few of them are old and frail men, eighty years and more. The youngest of all is the Cardinal of Prague, Skrebensky, who is only

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"I, Mario, Prince Chigi-Albani, perpetual marshal of the Conclave, deputed to direct the surveillance of the apostolic palace, promise and swear that I will be faithful to the Sacred College of the most eminent and most reverend Cardinals of the Holy Church; that with the greatest diligence and loyalty I will watch said palace during the Conclave for the election of a new Pontiff, and that I will not allow or suffer any of the most eminent and reverend Cardinals, nor any of the people enclosed with them, to infringe in any way on the established constitution of the Holy Fathers for the election of a Roman Pontiff. So help me God and His Holy Scriptures."

forty years old. They all will assist for the first time, except Oreglia, at a Conclave. For more than one of them it will be the only time.

After the administering of the oath to the attendants and servants, the Cardinals remain about half an hour longer in the Sistine Chapel for consultation. Then each goes to his cell, accompanied by a Noble Guard assigned him. His conclavist and his servant are awaiting him in the cell. Soon afterwards the Conclave bell sounds out for the first



OFFICERS AND CHAPLAIN OF THE SWISS GUARD.

time. It is the call for the *Angelus*, the first prayer that rises out of the Conclave to heaven.

At the gathering of dusk, three Cardinals, one of the rank of deacon, one priest, and the other cardinal-bishop, go through the rooms of the Conclave and look over them very carefully to see that no unbidden one has remained. Then they meet the marshal of the Conclave, and with him examine the outer entrances and lock them. The door which opens on the Court of Damasus has several seals.

Prince Chigi ties the different keys on a silken cord worked with gold, and puts them in a red bag embroidered in gold. The same sèal is put on each door by the three Cardinals.

The eyes of the whole world are upon the Vatican. Catholics and others scan the newspapers eagerly. Whether they will or not the enemies of the Church and of the Papacy must recognize that the greatest moral power of the whole world is vested in the Catholic Church



OFFICERS OF THE NOBLE GUARD.

and in her different Pontiffs. When, in the face of this circumstance, we recall the day when De Rossi, the Columbus of subterranean Rome, led Pius IX. to the newly-excavated tomb of Pope Cornelius, his predecessor on the Chair of Peter sixteen hundred years before, how marvelous and how full of grace and mercy is presented to us the historical way by which Our Lord Jesus has led His Church through the gray distances of the centuries from Peter to Leo. XIII. and to—



THE APPIAN WAY. TO THE LEFT THE BASILICA OF ST. SEBASTIAN. IN THE BACKGROUND THE MONUMENT OF CECILIA METELLA.

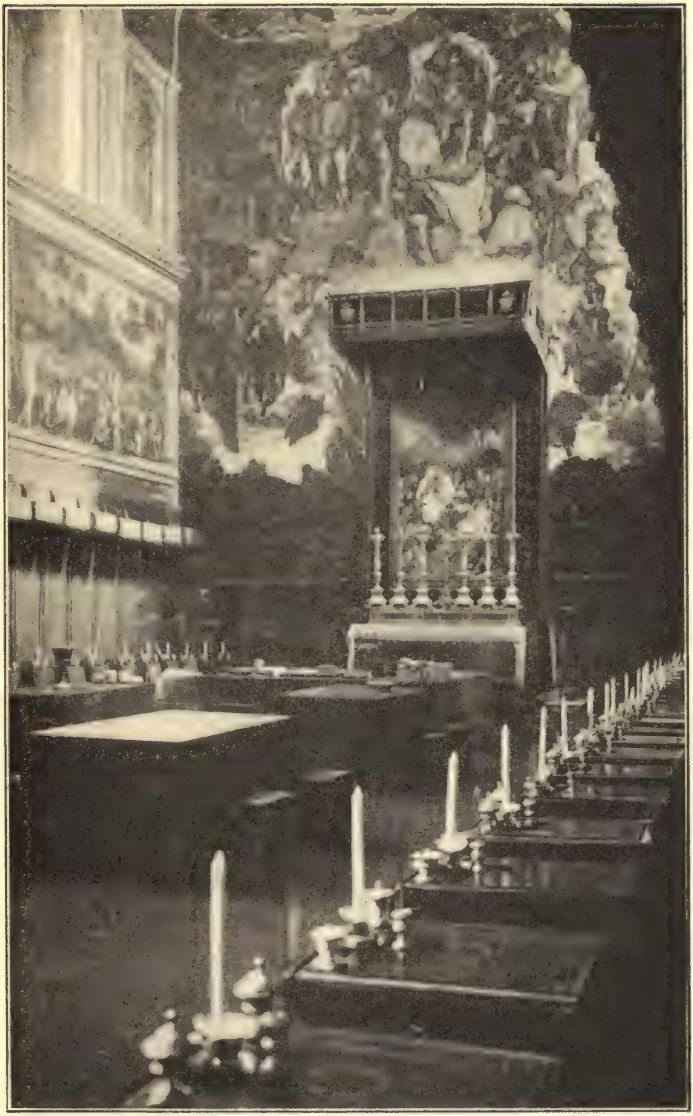
Chapter V.

THE FUTURE POPE.

Pius dies and Leo dies, but the Papacy does not die.

It is an ancient custom, and one fraught with great meaning, to carry the body of the dead Pope to the supulchre of St. Peter before it is put in its coffin. The act, so to say, is a symbol of the death which all the followers of Peter must share with Peter. They die and are buried like Peter, even as in all of them Peter lived again. The Pope dies, but the Papacy remains. The waters of the brook pass on, but the source remains the same. The day ends when the sun goes down, but it is the same sun that rises on the next day.

In a republic the death of a president is a shock to its political life. Even the ordinary election of a new president is a matter of weeks and months of excitement and campaigning; but, in the great republic of the Catholic Church, extending to every part of the earth, with its more than two hundred million members of all languages and nations, there is no disturbance in the course of its existence when one pilot of the bark of Peter grows cold in death. The faithful pray and hope and trust. They know that the almighty hand of God guides and pro-



APPEARANCE OF THE SISTINE CHAPEL JUST BEFORE THE CONCLAVE.

tects the Church and the Papacy; and when, in all the ages, could the faithful look forward with more faith and confidence in the inspiration of the Holy Ghost than at this very election?

The pictures of the first successors of Peter could be seen in the old church of St. Pudentiana. This church dates back to the apostolic times, and it was probably the papal church or cathedral of Rome up to the time of Emperor Constantine. In the old basilica of St. Paul there were also some of these ancient representations of the Popes. A few of these were saved from the great fire of 1827. When the famous chapel in the Vatican named after him was caused to be painted by Pope Sixtus IV. (1471–1484), the pictures of the older Popes and successors of Peter were placed in the upper row of the wonderful paintings that have made the Sistine Chapel one of the most glorious treasuries of Christian art. On the pillars in St. Peter's there are marble medallions of the first successors of Peter. These medallions were inset under Innocent X., 1644–1655. The new church of St. Paul's has a frieze of round mosaics, in which are the pictures of all the Popes from St. Peter to Leo XIII. Thus it seems that at all times there was a tendency to connect the links of the long chain of Popes with Peter, the first of all.

Historical investigations have shown that the prophecies of St. Malachy were not made by Bishop Malachy, to whom they are ascribed, and who died in 1148. They go back only to the end of the sixteenth century. They pretend to describe in two or three words the characteristics of each of the successive Popes, and the striking fitness of the words in which they described the characteristics of Pius IX. and Leo XIII. have given them some semblance of credibility during the last half of the century. Pius IX. was called *Crux de Cruce*, "the cross of crosses," and Leo XIII., *Lumen in Coelo*, "light in



SEPULCHER OF ST. PETER.

heaven." The Pope to succeed Leo was described as *Ignis Ardens*, "a burning fire." There was a great attempt to fit the term to many different prelates.

When Cardinal Pecci was elevated to the Chair of Peter he was one of the least known of the Cardinals, yet no Catholic doubted that the Conclave had chosen the right man. How brilliantly he exceeded all expectations! After Leo XIII. died, the united prayer of

millions and millions arose to heaven, imploring that the Lord would send the right man once more.

The elevation to the Chair of Peter places a man upon the greatest height of earthly greatness, but with this elevation there goes, too, the burden of its high and heavy duties, together with immeasurable responsibility before God, before the world, and before the people. Amid the profound upheavals and vast changes in the political, social, and industrial life of the present, there must be an added sense of the heavy burden that goes with the triple crown, and even more must this sense be increased in the face of two such reigns as those of Leo XIII. and Pius IX. Whether the new Pope will be as great, as noble of temper, as intellectually distinguished, as active and fruitful in all efforts for the welfare of the Church, is a matter which is in the hands of God; but of this Catholics may be sure, he will be filled with the same holy zeal for the honor of God and the glory of the Church, the salvation of souls, and the welfare of the whole world, which animated his great predecessors. In this regard the people could look forward with confidence and peace of mind to the choice of the Conclave.

Like Leo and Pius, the new Pope, too, will bring to the work before him the grace that is vouchsafed to his station. Moreover, in the Sacred College and in the prelates of the Curia, there will be gathered around him a group of men whose duty and honor it is to help the head of the Church bear his burden. There are those who fear for the new Pope in the face of the apparently unsolvable problems and entanglements, the infinitely sad conditions all over the world. To these the Lord Himself says, the Lord who upheld Peter when he walked upon the water, "O ye of little faith, why do you doubt?" The new Pope will find that the glittering tiara of gold and precious stones is but the outward covering of the



THE SCALA SANTA IN THE BASILICA OF ST. JOHN LATERAN.

crown of thorns beneath; but the love of Catholic peoples will turn those thorns to roses.

What attitude will the non-Catholic world take toward the new Pope? When Pius IX. died the attitude of the non-Catholic world toward the Papacy seemed to be a matter hardly worth considering. Now non-Catholics showed hardly less interest in the pontiff-to-be than Catholics themselves.

And this is one of the rich fruits of the pontificate of Leo XIII., that it leaves its successor an inheritance of sympathy, and a degree of kindliness and trust which we would hardly have dared to hope for twenty-five years ago. This is most gratifying, too, for, if we consider only one of the high duties of the Papacy, namely, the solution of the social problems, the good-will and the cooperation of all the forces that tend to preserve and uphold are necessary in the interest of the world. The Church and the Papacy, however, are the servants of mankind.





Chapter VII.

THE CONCLAVE.

After the Mass of the Holy Ghost the day before the entrance into the Conclave, Monsignor Sardi delivered the customary Latin address to the Cardinals. It is the sermon prescribed before each papal election, and is called *de eligendo Pontifice*. The Church assumes that the Cardinals are conscious of the high duty that is placed upon them in the choosing of a Pope; nevertheless, in the face of human weakness, and of the infinite importance of a papal election, she considers it wise to emphasize by a special sermon the duties and responsibilities of the Sacred College in this regard.

With this sermon echoing in their minds, the Cardinals of the Sacred College entered into Conclave. Twice every day they gathered in the Sistine Chapel for the *scrutinium*, that is, the balloting. The close of the meetings was between eleven o'clock in the morning and a little after six in the afternoon. The ballots were burned up at once, announcing to the waiting multitude outside that a Pope had not yet been elected. The Romans watched with increasing anxiety for the results of the Conclave. At this time Rome was full of correspondents, and the newspapers of the world were full of suggestions

and guesses, of rumors, and of special information. One would have thought at times that the writers had been in the Sistine Chapel itself.

At every Conclave the papal possibilities are confined to a few Cardinals. These are called the *papabili*, and the newspapers found in them rich material for speculation. They set them up like figures on a chessboard; now this one and now that is moved forward. Even before Leo XIII. died there were speculations and sometimes even actual suggestions as to how many votes the different candidates might count upon. Sometimes it was Cardinal Vannutelli; sometimes it was Rampolla; then again it was Gotti, and then di Pietro or Cardinal Richelmy of Turin. Nevertheless the Romans have an old saying, "He who enters a Conclave as Pope, goes out as Cardinal," a saying which proves true more often than the speculations of the prophets.



HIS EMINENCE, CARDINAL RAMPOLLA.

When the Cardinals entered the Conclave on Saturday morning everybody in Rome, and largely all over the world, had some idea what Cardinal, according to his notion, would probably be the successor of Leo XIII. As a matter of fact, almost immediately after the death of the Holy Father there were two opposite tendencies apparent; the one party considered that it would be of

benefit or even necessary, that the new Pope should be like Leo—a man who would have a large grasp upon the great political and social movements of the world, and follow out the policy which raised the Papacy so wonderfully during the late Pope's reign. Others, however, held that the successor of Leo should be prepared to cultivate and reap what Leo XIII. had sown; that the new Pope should be one whose energies would be chiefly confined to developing the interior of the Church, to uprooting weeds here and there, to binding up and protecting what was drooping, to prune away dead or unfruitful branches, to elevate the clergy and the missions, to take up once more the half-completed work of the Vatican Council. They were divided into two groups and gave their votes accordingly. A compromise seemed only possible if a Pope could be found who might be great enough to labor in both ways.



HIS EMINENCE, CARDINAL GOTTI.

It was thus plain that some days would be consumed before a decision could possibly be arrived at. Nevertheless, the Romans seemed to look for a decision by Sunday evening, as was indicated by the immense multitude which gathered in the basilica of St. Peter's and on St. Peter's place. As Monsignor de Waal says in his "Life of Pius X.," "I have lived in Rome for more than thirty years, and have

seen the great and splendid festivals which were celebrated under Pius IX. before 1870, but I never before saw the vast place of St. Peter's so crowded." From the entrance of the basilica an undulating mass of people stretched far across to the encircling colonnade and beyond. Even the roofs were crowded. In the varicolored crowd there were brilliant red patches here and there. They were groups of German seminarians in red soutanes. The lines of soldiers on guard were only to be distinguished by the helmets on their heads. To the right of the Vatican palace, carriage was crowded against carriage. In that direction alone there was a little space, but not because there were no more people left to fill it, but because from that point one cannot see the "sfumata," nor can one see either, the preparations for the announcement of the new Pope in case of an election. For over an hour this countless multitude stands patiently and silently. At half past six the yellow smoke rises up. The Pope is not yet elected. Without the least disturbance or disorder the crowd slowly disperses, and the city, which seemed depopulated and silent for an hour, resumes an air of movement and activity once more. One wonders whether there is any other great city in the world in which such a gathering of people could meet in so orderly and calm a manner, remain so quiet and so patient, and disperse so peacefully. Indeed, one may rejoice that the election was not announced on this evening, and that the first blessing was not given by the new Pope, for in the crowding of so many people from one place to another, it seems almost impossible that accidents of some sort should not have taken place, and such a misfortune would have made a very sad beginning for a pontificate.

Monday passed and Tuesday came—the fourth day of the straining vigil. The blinding heat was reflected from the blazing pavements, nevertheless the crowds still poured into the piazza to begin another day of watching. As a Roman quaintly remarked, "We must have patience, for

afterwards one would not like to have had the remorse of conscience of going to every 'sfumata' and missing the last." Some of the comments of the Romans as they beguiled the morning's waiting were truly characteristic. "Hurry! my Cardinals, hurry," one would exclaim, or another sigh, "Holy Father, why do you not come?"

The hours wore on slowly, and every moment, despite the week-day morning, the crowds grew more and more.



CROWD WAITING FOR NEWS OF THE ELECTION.

Men, women, and children stood closely together, their heads turned upward to the midday glare, the funnel they were watching seeming only a blurred spot against the blazing sky. Eleven, the quarter, the half-hour, chimed monotonously from St. Peter's height. Still the crowds gathered under that fierce August sun. The minutes went on inexorably, twenty minutes to twelve—no sign of life from the silent palace, no faint shadow about the

Sistine funnel. As with a common impulse the crowd turned their heads away from the object of their four days' scrutiny and gazed before them on St. Peter's—on that high balcony under the bas-relief of the "Calling of Peter," where the proclamation would be made. *E venuto lui!* —"He has come at last." The words went through the crowd together with Cardinals' names. Excitement grew intense. Some poured into the church to avoid the rush, but the majority remained outside to witness every detail.

Out on the terraces above the colonnades of the Vatican came princes and prelates and soldiers in splendid uniforms, their eyes also turned to St. Peter's. The "interregnum" was over—the Vacant See was vacant no more.

The great window that had not been opened since Leo XIII. was proclaimed twenty-five years before was thrown wide. Breathlessly the crowd watched the spreading of the rich brocade, with the coat-of-arms of Pius X. in its white center and the border of gold-embroidered dark-red velvet.

Then the loggia high up above was filled with a splendid group, a circle of violet-clad prelates and attendants, a glittering golden cross. At their appearance a shout of enthusiasm burst from the crowd. The long pent-up excitement would have its vent, and the Cardinals stood there patiently waiting till it subsided. In a few seconds it died to a wordless murmur. Then the voice of Cardinal Macchi rang out clear, distinct, measured, with a constantly upward inflection, long pauses between each word. *Annuntio vobis gaudium magnum!* The words fell solemnly like heart-beats. *Habemus Papam!* The words had been spoken. Once more the joy of the tidings broke out, quieting down again instantly into a deathlike silence as the Cardinal proceeded with his task. *Eminentissimum et Reverendissium Dominum.* Here he paused a second as if overcome with the exertion and his emotion. Men took off their hats out there in the blazing sun; soldiers presented



CASTING THE BALLOT.

arms, and once again the voice rose, clearer than before: *Josephum Sarto!* A burst of enthusiasm shook the excited multitude, ringing and reverberating, till the tidal wave of silence once more rolled in as the Cardinal spoke: *Quisibi nomen imposuit Pium decimum!** The name, so

* "I bring you tidings of great joy. We have as Pope the Most Eminent and Reverend my Lord Cardinal Joseph Sarto, who has assumed the name of Pius X."

long and dearly beloved in Rome, aroused another thunderburst of wild enthusiasm, and the crowd moved like one person into the basilica, amid shouting and waving of handkerchiefs.

Though papal elections are proverbially a surprise, and all knew that the Cardinal-Patriarch of Venice was one of those known as *papabili*, still it was not his name the people had expected to hear as that of the new Pontiff. The crowd shifted and murmured in the basilica, dreading a long period of waiting. Almost before there was time to realize it, an involuntary shout broke out, as the high, sunlit window over the door was darkened with figures. Pius X. had come.



HIS EMINENCE, CARDINAL SARTO.

The new Pontiff stood between his Cardinal-Deacons; clear-cut in the sight of all, in the white soutane and crimson mozzetta, with the white skull-cap on his head. He was less the Pontifex Maximus than the Father as he stood there, with the hands crossed on his breast, and the gentle head downcast, as if overwhelmed with the weight that had fallen upon him. The Pope's aspect had changed greatly since the requiem in the Sistine Chapel only six short days before. The days of strained and mental suffering had done their work. The color, and much of the alert and hopeful energy had gone from the kindly face,

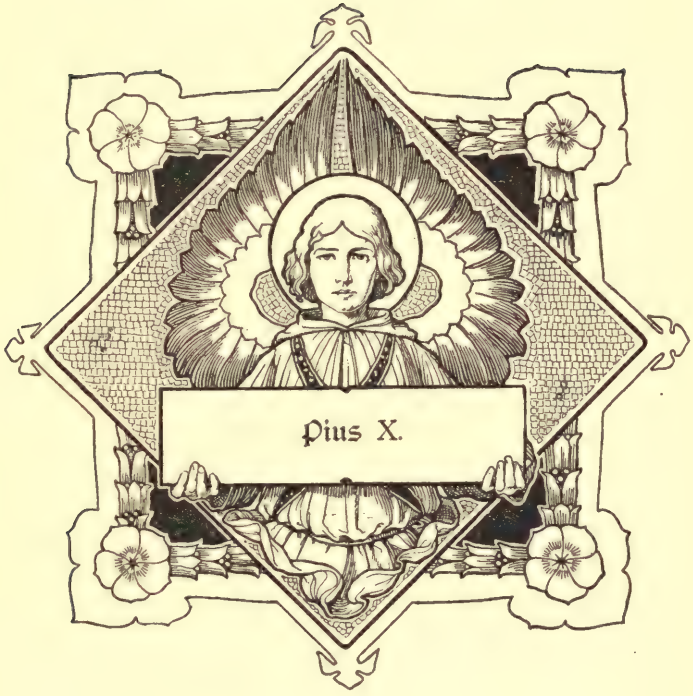
leaving a shadow of quiet resignation in the straightforward, honest eyes. But it was this very resignation and sweet humility which touched the hearts of the people, and a great wave of human sympathy went out, together with reverent homage, to the successor of St. Peter. The *Evvivas* went up like thunder from the shouting crowd. It was plainly a terrible crisis of emotion for the Sovereign Pontiff—this first public appearance as the "Keeper of the Keys." For a few short moments he stood motionless, overwhelmed, immovable—the hands still folded on his breast. Then, with gentlest dignity, the Pope lifted his hand to bless. It was as if he laid his hand on the heads of the kneeling people. The voice rang clearly and beautifully: *Sit nomen Domini benedictum,* and its chanted response. Then *Adjutorium nostrum in nomine Domini. Qui fecit coelum et terram.* From henceforth, indeed, his help must be in the name of the Lord who created heaven and earth. *Benedicat vos omnipotens Deus, Pater . . . et Filius . . . et Spiritus Sanctus!*

Once more the thousands of voices and thousands of hearts are raised in the *Evviva Pio Decimo.* The ladies wave their handkerchiefs and the gentlemen their hats. There are even some American priests in the multitude, who give local expression to a little of our own joy by waving the American flag. Then the crowd streams out of the church. The tension of the last few days is over!



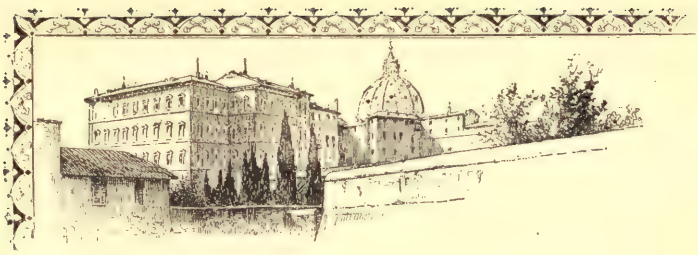


VIEW OF ST. PETER'S CHURCH AND ST. PETER'S PLACE, ROME.


Pius X.

Omnia vestra in charitate fiant.

Pius PP. X



Chapter II.

THE ELECTION AND THE DAYS AFTER.

IMMEDIATELY after Cardinal Macchi had announced the name of the new Pope, the bells of St. Peter's sounded the joyful news over the city. Thus it was that even those who could not be present in person to receive the first blessing of the Pope, knew that the longed-for hour had come. Now, as the multitude streamed out, the bells rang out once more, announcing the completion of the ceremony.

At the time of the election of Leo XIII., the papal blessing was not given until late in the afternoon, but at that time there were scarcely a hundred people gathered in St. Peter's, while now there were tens of thousands.

Leo XIII. was very frail compared with Pius X., and needed a little rest before putting upon himself a fresh exertion. He also needed time to reflect, for he was the first Pope elected since the occupation of Rome. It was both in the nature of the man and of the circumstances, however, that Pius X. should not let his children wait very long for his blessing.

At the time of the first announcement of the name of the new Pope, the correspondents had run off in cabs and on wheels to the different telegraph offices, each one anxious to send in his message first, some of them spend-

ing enormous sums to hold the wires, until their own message could be sent out, and those of their rivals compelled to wait. By the time the people were dispersing after the blessing, the wires had flashed the news around the world, north and south, east and west, across the mountains, underneath the ocean, and millions and millions of Catholics and members of other faiths as well, were repeating in every language under the sun, "Cardinal Sarto, Pope Pius X." In every Catholic heart there was and is the prayer and the wish, "Blessed be he that cometh in the name of the Lord. God bless our Holy Father Pius and keep him for many years."

It was said that the Pope chose the name of Pius in commemoration of the persecution and sufferings of his predecessors of the same name, especially Pius VI., Pius VII., and Pius IX. In some ways he may have to travel a similar path of suffering and of hardships. However he himself may feel in regard to the name he chose, it recalled to the Roman people the charm of manner, the kindness and generosity of Pius IX., which are still fresh in their hearts. *Pio nono-decimo*, "Pius the Ninth, the Tenth," they said. A like charm and a like disposition attracted both friends and enemies to the Bishop of Mantua and afterward to the Patriarch of Venice. This charm, too, will win the world to Pius X.

In the choosing of Cardinal Sarto, Patriarch of Venice, there were naturally two forces at work: the divine guidance, and human activity. At the time of an election of a new Pope the Cardinals enter the Conclave, each with his own personal understanding, opinions, and inclinations. It could not be otherwise. God, however, who guides the hearts of His children, directs the voting, so that he who comes out of the Conclave as Pope will be he who has been destined to be a successor of Peter. If ever this was strikingly the case, it was so with the choice of Pius X. Cardinal Sarto himself never seemed



ANNOUNCING THE ELECTION OF CARDINAL SARTO TO THE CHAIR OF ST. PETER.

to think that he might some day be Pope. As long as Cardinal Parocchi lived, Cardinal Sarto probably considered him as the one most likely to succeed Leo XIII. It has been stated on good authority that on his last visit to Rome, Leo suggested to the Patriarch that he might be the next Pope. Pope Leo XIII., with his fine understanding of men, certainly held him in very high estimation, and is said to have predicted his elevation in a conversation with the famous musician, now director of the Sistine Chapel, the Abbé Perosi, early in April saying, "Hold him very dear, Perosi, as, in the future, he will be able to do much for you. We firmly believe that he will be our successor."

It is not unlikely that the aged Pontiff often occupied himself with the thought of who his successor might be. Sometimes this Cardinal and sometimes that one may have seemed to him most likely. In his modesty, Cardinal Sarto himself probably considered any utterance in his own favor only as an expression of Leo XIII.'s kindliness and good-will.

The story of the return ticket to Venice has been told so often that it has become classical. Cardinal Sarto came to the Conclave, which was to choose him, only at the last minute, for he never liked to leave Venice. Nor did the people like to see him go. When he left this time, they thronged the sides of the canals and railway stations to wish him Godspeed. At first the Patriarch did not understand that the people wished to do him special honor. One of the city officials ventured to say that they would be sorry to lose so good a Patriarch.

"But why?" he asked. "I am coming back again. I have my return ticket."

One of the priests who accompanied him to the station asked, half in jest and half in earnest, that the Cardinal telephone him if he was elected Pope. Cardinal Sarto laughingly agreed to do so. During the first part of

June, he had agreed to perform the ceremony of ordination at Mecheli for the Franciscans on August 10th. Before the Conclave he repeated his promise.

In a letter written July 25th, Cardinal Sarto announced to the Rector of the Lombard College in Rome that he was coming to be a guest of the College. The new wing of the Lombard College is behind the Castle of St. Angelo, and here Cardinal Ferrara of Milan was also quartered. Cardinal Sarto was on the third story, and Cardinal



INTERIOR OF SISTINE CHAPEL AFTER ELECTION. THE BALDACHIN OVER THE NEWLY-ELECTED POPE HAS BEEN LEFT EXTENDED. ALL THE OTHERS ARE SHUT DOWN.

Ferrara was on the first. The letter in question is as follows:

"Most Reverend and Honored Monsignor:

"God willing, I shall leave to-morrow afternoon on the 2.50 train for Rome, and arrive Monday morning at 7.50.

"Please send a carriage to the train, and one of your excellent servants to take care of my luggage. Under no circumstances, however, would I have you make any

special preparations for me. I am, as it is, deeply in your debt, and if I am even now unable to meet my obligations to you, what shall I do if I allow you to add still more to them?

"I shall have my valet with me this time. He is an excellent fellow from Abbiategrasso.

"With kindest wishes to you and your good seminarians, I am

"Yours most sincerely in Christ,

"Joseph, Cardinal Sarto, Patriarch."

In fact, from a human point of view, there seemed to be nothing to indicate that Cardinal Sarto would be the future Pope. He had not distinguished himself by learned articles on canon law, history, or scientific questions. Leo XIII. had aroused attention by his famous episcopal letters when he was Bishop of Perugia. These were written in a time of great political excitement, when the Patrimony of Peter was robbed of one province after another, and the enemies of the Church were trying to have laws passed ordering the closing of the convents, the confiscation of Church properties and so on. Cardinal Sarto of Venice had no occasion to send out his voice of warning exhortation during stormy times. His great activity had been in developing Catholic parishes by counsel, precept, and example. This had directed some attention to him in Italy, but the non-Italian Cardinals knew little or nothing about him, and even the Roman Cardinals knew him but slightly.

How did they come to turn to him, then, during the papal election?

The French Cardinals had agreed upon Cardinal Rampolla. However, they learned that Cardinal Sarto might be considered, and one of them undertook to approach the Patriarch of Venice. When Sarto answered in Latin the question addressed to him, saying he did not speak

French easily, the other answered, "If you cannot speak French you cannot become Pope." "*Deo gratias*," replied Cardinal Sarto, smilingly, "I shall be very grateful to God for that."

When the apartments or cells in the Conclave were assigned by lot, Cardinal Sarto received No. 57. These rooms had belonged to the suite of the Cardinal Secretary of State, Rampolla. Little did Cardinal Sarto dream



ANOTHER VIEW OF CROWDS AWAITING FIRST NEWS OF THE ELECTION.

that in these same rooms he was to receive the congratulations and the veneration of the whole world.*

His Secretary, Monsignor Bressan, as conclavist, and the "excellent" Gormatti as servant, entered with Cardinal Sarto into these rooms on Friday evening, July 31st.

* Like Leo XIII., Pius X. had to occupy temporarily the suite of the Cardinal Secretary until the papal apartments were restored to their usual order.

At the election after the death of Pius IX. there were but two prominent candidates, Cardinals Pecci and Bilio. When the latter pointed to his age, and asked those whose choice he was to cast their votes for some one else, the election was practically decided, and, after the third balloting, Cardinal Pecci of Perugia was elected.

In the Conclave after the death of Leo XIII. the first election, on Saturday morning, resulted in scattered votes for thirteen candidates, but the greater number of the votes were divided between two Cardinals. Rampolla, Secretary of State under Leo XIII., had twenty-four, and Gotti, who had been General of the Discalced Carmelites and was now prefect of the Propaganda, had seventeen votes. It was to be expected that the balloting on Saturday evening would attract the scattered votes either to Rampolla, or to Gotti, and then the election might be expected Sunday. At the election on Saturday evening the votes were a little less scattered, it is true. Rampolla's votes had risen from twenty-four to twenty-nine, and Gotti had lost one of his seventeen. However, Sarto, who had received only five votes at the first *scrutinium*, now had ten. In this way a third possibility had been added to the first two. It was plain that the foreign Cardinals had been asking questions about Sarto of his Italian brethren. A Cardinal who had ever been occupied with the care of souls, who had risen from curate to rector, from rector to dean, dean to bishop, and from bishop to Patriarch of Venice, may have seemed to many more fitted to be a shepherd of the Christian world than Rampolla, who had spent his life in a diplomatic career, or than Gotti, who was a scholarly religious, and had spent some years in the diplomatic service in the Curia. The proportion changed most unexpectedly on Sunday morning, when Rampolla was found to have retained his twenty-nine votes but Gotti had lost eight of his seventeen, while Sarto had risen from ten to twenty-one. It was therefore, no longer a



POPE PIUS X. ON THE WAY TO HIS CORONATION (GOING THROUGH THE LOGGIAS).

question of Rampolla and Gotti, but of Rampolla and Sarto.

The fact that he might be elected filled the Patriarch with trembling and fear. "I entreat you, my brethren, not to consider me. The Lord knows I am not worthy of the pontificate and not equal to the great burden," he told them.

These words, that seemed to come from the very heart of the Patriarch, did not fail to make an impression. However, the impression was exactly the opposite from that which he desired to create. Then came the unexpected statement from the Cardinal of Cracow that the election of Cardinal Rampolla would not be agreeable to the Emperor of Austria.

This declaration caused considerable excitement. The first one to answer was the Cardinal Camerlengo, Oreglia di Santo Stefano, who was president of the Conclave. He protested against this interference with the freedom and the choice of the Conclave. After him Cardinal Rampolla stated that no one knew better than he the burden of the pontificate, and it was the desire of his heart that he should not be elected; but, nevertheless, he must uphold the independence of the election against every protest and influence from the outside.

In spite of the Austrian veto, or perhaps even because of it, Rampolla not only retained his full number of votes in the next *scrutinium*, but received a few more. Sarto, on the other hand, was raised from twenty-one to twenty-four votes.

Yet the veto did have some effect. After calm reflection, those who had voted for Rampolla up to this time had to consider that an election against the expressed wish of the Emperor of Austria would at once place the new Pope in a most unpleasant position.

Therefore, at the first balloting of the third day, Cardinal Sarto's votes rose from twenty-four to twenty-seven, and

Rampolla's declined from twenty-nine to twenty-four. At the next balloting the increase was even more significant, Sarto receiving thirty-five, while Rampolla had only sixteen.

Once more the Patriarch of Venice arose and entreated the Cardinals not to consider him. "I declare to you,



CONCLAVISTS INVESTING PIUS X. WITH THE PONTIFICAL ROBES IN THE VESTRY OF THE SISTINE CHAPEL.

most reverend Fathers, I am not equal to the burden." But immediately after the conclusion of this balloting, one of the French Cardinals approached Sarto in behalf of his colleagues, and announced to him that on the following day all the French Cardinals would vote for him. The

Patriarch insisted on his lack of fluency in the French language, but this time all arguments were without effect upon his visitor. The election was therefore settled, inasmuch as other Cardinals, too, had decided to vote for Sarto.

On Tuesday morning, accordingly, Cardinal Sarto received fifty votes, eight more than were necessary to a two-thirds majority.

It may seem worth while here to quote a few words from "La Difesa," the leading Catholic publication of Venice. When it is considered that this paper was the special organ of the Patriarch, and that its editor-in-chief wrote these words from Rome, the statement has almost an official character:

"I am in a position to give you absolutely accurate figures. At the Conclave Cardinal Sarto had the following votes at the different ballots:—Saturday: morning, 5, afternoon, 10; Sunday: morning, 20, afternoon, 24; Monday: morning, 27, afternoon, 35; Tuesday: morning, 50. It is therefore not true, as has been stated in different places, that the Holy Father was elected on Monday evening. There was no absolute, deliberate veto expressed, but merely a declaration on the part of Austria that the election of Rampolla would not be as agreeable to Austria as that of some one else. It was not Cardinal Gruscha of Vienna, nor Cardinal Vaszary of Gran who delivered this statement, but Cardinal Puzyna of Cracow. In the Conclave there was never any question of election by 'accessit.'"

When the Cardinal-deacon Oreglia asked the newly-elected one if he would accept the election, he answered tremblingly, with tears in his eyes, and after some hesitation, in the words of Our Lord on Gethsemane: "If this chalice may not pass away but I must drink it, Thy will be done. I accept."

From that moment the Church once more had a chief Pontiff, the bark of Peter a new pilot. At once the



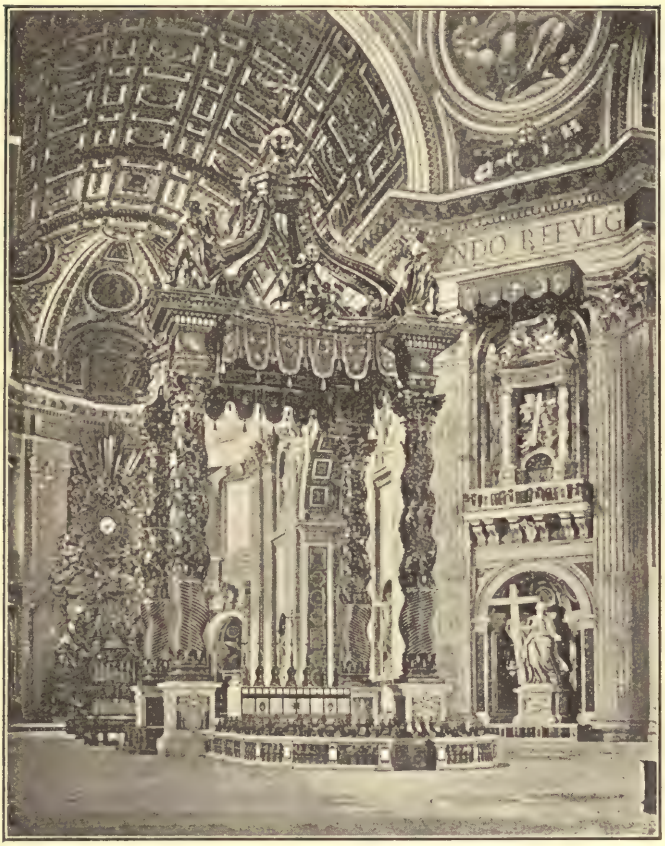
THE NEW POPE RECEIVING THE FIRST "ADORATION" OF THE CARDINALS IN THE SISTINE CHAPEL.

baldachins above the thrones of the other Cardinals were shut down, and only the one above Cardinal Sarto remained raised. Up to that time they were all of equal dignity. Now he is the Pope, the heir of the promises of Christ to Peter, the bearer of the highest dignity of the Church, the vicar of Christ on earth. He is the "Keeper of the Keys," and the priesthood of the New Testament fills him with its glory. He is the highest, most venerable teacher of truth, the guardian of the treasuries of Christ, and, with the Cardinals of the Conclave, more than two hundred millions of Catholics in the whole world unite to hail in him the Successor of Peter.

The First Days after the Election.

It was known on the day of the election that a decision would probably be reached this day. There were various signs of this. For instance, there was no order placed for evening meals in the Conclave. Nevertheless, when the session of Cardinals continued unusually long the excitement grew with every passing moment.

As soon as the election was over in the Sistine Chapel, and the Sacred College had made its first obedience to the new Pontiff, the secretary, or conclavist, Monsignor Bressan, with the Cardinal Patriarch's valet, Gornatti, were sent for, and they helped the Pontiff to change his red robes for the papal white. Gornatti, who always called his master "Padrone," said that he found him kneeling in the little apartment which adjoins the Sistine Chapel. "When he got up we could see the tears in his eyes, and we could not keep from weeping ourselves. As we were helping him to put on the white robes, we could hear the shouts of the people on Peter's place after they had heard the announcement that there was a new Pope. Just after that we heard the bells of St. Peter's ring out, and, when the tears began to run down the Pope's cheeks, my heart became sorer than it had ever been in my life



IN THE BASILICA OF ST. PETER'S. THE ALTAR.

before. I could only kneel and kiss his hand while I wept."

After Pius X. had blessed the assembled faithful in St. Peter's for the first time, he returned to his room. This was the cell in which he lived during the Conclave, for the apartments of Leo XIII. had been closed after his death. Here he knelt down and prayed, and while he

prayed in his cell, the cables were carrying his name all over the world. Hardly two hours had passed before millions and millions of tongues across the distant seas were offering him the tribute of affection and loyal devotion. Among the rulers, the very first to send congratulations was the Emperor of Austria. For days the Pope's secretary had nothing to do but to open one telegram after another and read it. In order to keep some system and order in his answers, he classified them according to the countries from which they came. The different heaps were nearly a yard high. Those who needed an immediate answer were submitted to the Pope at once. Monsignor Merry del Val, who had been the Secretary of the Conclave, was directed to send the answers.

The news of the election of Cardinal Sarto was nowhere received with more enthusiasm than in Venice. That very evening telegrams of congratulation began to arrive from societies and from individuals, and on the following day there was no city or town in all the Venetian province, no society or church organization which had not sent its telegram, congratulating him.

In Rome itself the greatest satisfaction was expressed at the election, although little was known of Pius X., more than that he was a man of unbounded amiability and charity. Even the papers most bitterly opposed to the Church, among them the anti-Catholic "Messaggero" and the Socialistic "Avanti" had good words for the new Pope. In the evening many of the houses in the city were illuminated. The demonstration was repeated on a much larger scale on the evening of the day of the coronation. In all the streets and in the shops of the city picture postal cards, with the picture of Pius X., were offered for sale and sold by the hundreds.

During the second obedience in the Sistine Chapel, on the afternoon of the same day, the boards were taken from his windows and his apartments made somewhat more

comfortable. On the following day the absence of the Pope for a short time was utilized to arrange, for his temporary residence, the suite of apartments which Cardinal Rampolla had occupied. The apartments in which Leo XIII. had lived needed a thorough overhauling, after having been in constant use for twenty-five years. "Do not make it expensive, and no luxuries" was the injunction which Pius X. laid upon the contractor.

On the evening of August 5th the Pope took his first walk in the Vatican gardens. In Venice he had been accustomed to go for a long walk daily on the Lido. Now he had hardly been in the open air for a fortnight, and had had no exercise to speak of. So he took a good walk, accompanied by the Secretary, and preceded by two Swiss Guards. He went on foot through the Halls of Inscriptions and Statuary, and then down to the garden into the upper part, where Leo XIII.'s villa was, and where a few years ago a large and very faithful copy of the grotto of Lourdes was built. Instead of the splendid Lido, with its bracing air and its far-reaching water, he was only to have hereafter this garden. Until the day of his death this was to be the only bit of earth on which Pius X. would seek recreation from his labors and his cares.

Every day audiences took up several hours. The foreign Cardinals, who intended to leave on the day of the coronation, or on the following morning, were generally received in groups according to their nationality. For instance, on Saturday, August 8th, Cardinal Gibbons even secured an audience for an American pilgrimage.*

* The pilgrimage conducted by John J. McGrane, of New York, and Father Lynch, of Niagara University, at Buffalo, which left the United States on its journey to receive the blessing of Leo XIII., arrived at Rome while the Conclave was sitting. On the day of the election of Pius X., Cardinal Gibbons was asked to try to arrange for the reception of the Americans, as the time of their stay was up. The Cardinal promised to do his best, at the same time explaining how unprecedented it would be for a Pope, the

It is customary that in the first days after the elevation the Pope shall receive in a general audience the diplomatic corps of the different Governments who have official relations with the Vatican. The dean of the Legations, at this time the Portuguese ambassador, Martins d'Antas, delivered the address of congratulation. The solemn audience was given in the throne hall. The address was delivered in French, the diplomatic language. The Pope, however, answered in Italian.

During the week of the coronation various diplomatic representatives were driven to the Vatican in their state carriages and were received by the Pope in private audience. They then presented to him the formal congratulations of their respective Governments.

Thanks to the friendly and conciliatory relations which

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day after his election, to receive a foreign pilgrimage, when there were scores of high dignitaries who had not yet been admitted, including even the diplomatic body.

Nevertheless, the Pope consented to receive the pilgrims. Their luggage was hastily brought back from the station, in order that they might appear in proper apparel. The pilgrims, who numbered about a hundred, waited in the Hall of Inscriptions, which the Pope entered. He walked slowly down the long, kneeling line, accompanied by Cardinal Gibbons and Monsignor Kennedy, rector of the American College, giving to each of the pilgrims as he passed his hand to be kissed. He spoke a few words to almost every one.

Pope Pius X. appeared to be much interested when Father Lynch presented to him a box containing a white zucchetto, saying: "We would be extremely gratified if Your Holiness would accept this gift in exchange for the one you wear."

"I will cheerfully do so," the Pope replied immediately. Thereupon Monsignor Bisleti lifted the zucchetto which the Pope wore from his head and replaced it with the one which had been presented by Father Lynch.

Later the Holy Father said to a representative of the Associated Press, who was received in audience:

"I love the Americans, who are the blooming youth of Catholicism. Convey to all of them how gladly I impart my apostolic blessing to the whole country."

Leo XIII. had managed to establish with all the Governments, even the Governments who are not represented at the Vatican are full of expressions of great good-will toward Pius X. Among these latter are, for instance, England and the United States, Turkey and others.

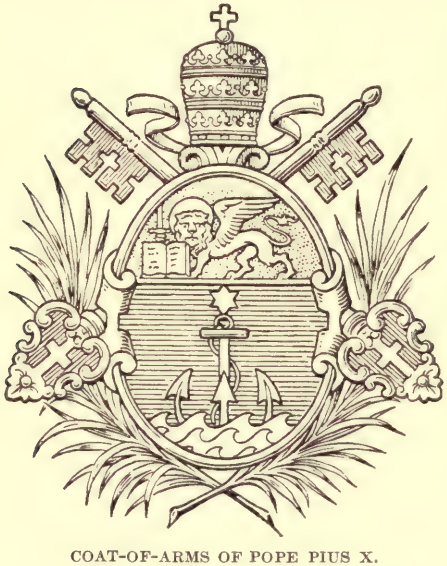
The Presidents of the different Roman societies, the leaders of the nobility and their womenfolk, the foreign bishops and prelates who had been employed during the



TEMPORARY QUARTERS OF POPE PIUS X.—FORMERLY ROOM OF THE CARDINAL SECRETARY OF STATE.

Conclave in various capacities, as well as the conclavists for the Cardinals, the officers of the papal courts, superiors of the great religious congregations, followed each other in rapid change. So, too, as the small things ever crowd the great in this life, the Pope had to take the time to receive a tailor. Three different sizes of papal garments had been prepared before the Conclave so as to have them ready for the new Pope, but none of them really fitted Pope Pius X.

Among the first acts of the newly-elected Pope was the official announcement of his elevation to all the different Governments of the world. Leo XIII. had not announced his elevation to the Italian Government, neither did Pius X. It may be that at the Quirinal it was expected he would do so. The fact that the omission was felt was shown by the circular sent out by Minister Zanardelli, by which all prefects and Government officials were forbidden to take part in the religious festivities in honor of the new Pope. The special reason given for this injunction was the failure of the Popeto announce his election to the Government. This action of the Government was most severely condemned by the liberal as well as by the Catholic papers.



COAT-OF-ARMS OF POPE PIUS X.

It is a part of the ceremony of the papal election that the members of the Sacred College offer their obedience, or so-called "adoration," three times. The first time was immediately after the election. The second was on the afternoon of the same day in the Sistine Chapel, before the Cardinals left the Conclave to go back to their respective dwelling-places. In the afternoon the Pope wore the pontifical vestments and the episcopal mitre on his head.



RECEPTION OF A PILGRIMAGE BY POPE PIUS X.

One after another the Cardinals kissed his hand, and were then given the kiss of peace by the Holy Father. The Cardinals Macchi and Steinhuber stood beside him. The Holy Father did not want to retire to his apartment without having visited the Cardinal Archbishop of Valencia, who was very ill. It will be remembered that the Spanish Cardinal, Herrero y Espinosa, was so ill during

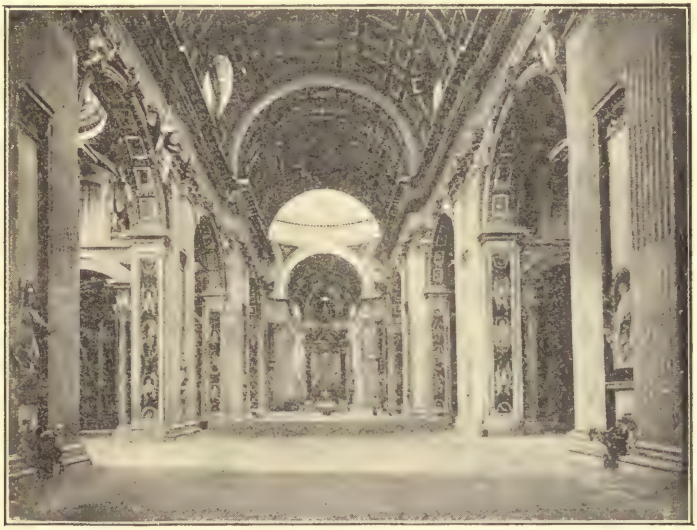


AMERICAN COLLEGE AT ROME.

the Conclave that at one time he was not expected to live. He came to the Conclave sick, and could not take part in the balloting personally. According to the rules, two Cardinals were sent from the Conclave to take his vote. When the Pope visited him he found him somewhat better. After a few pleasant words he gave him his blessing before he left. It was probably the last time that Pope Pius X., who had loved so much to visit the poor and the sick, would be free to visit a sick and suffering brother.

In his cell the Holy Father then received the Prince

Sixt de Bourbon, son of the Duke of Parma, the two Princes Massimo, Count Leiningen, Count Grossoli, the President of the Works for the Catholic Congress (*Opera dei Congressi*), and last, but not least in his mind, his special protégé and favorite, the maestro of the Sistine Chapel, Don Perosi.



VIEW OF THE INTERIOR OF THE BASILICA OF ST. PETER'S AT ROME.

The third obedience of the Cardinals took place on the morning of August 5th in the Sistine Chapel. After it a number of prelates were admitted, and it was the first time that the new Pope was seen at short range by many of those who were henceforth to be his closest associates.

With the processional cross borne before, surrounded by his ecclesiastical court, and followed by the Noble Guards, the Pope walked on foot along the stretches of the loggias through the two great halls, the *Ducale* and the

Sala Regia, which must be crossed before the Sistine Chapel is reached.

Here a great number of ladies and gentlemen awaited the Holy Father and greeted him with enthusiastic applause as he passed. Seated on a throne at the head of the altar-steps the Pope received the obedience of the Cardinals. In the mean time the choir of the chapel sang the *Te Deum* under the direction of Don Perosi. The lower part of the Sistine Chapel was still separated from the upper by the violet draperies which had been put up for the days of the Conclave. Now the draperies were drawn back so that one could see into the interior. The little tables had been taken away from in front of the seats of the different Cardinals. There was thus nothing to obscure the view of the Cardinals themselves. The canopies had been lowered—only one was raised over the place of the Cardinal Patriarch of Venice, which was No. 23, on the left side. There he had received the announcement of his election; there he had declared his acceptance. As the prelates passed in a long procession, two by two, there was time enough to see the Pope himself. There was a serious, almost an anxious look on his face. Silently, and without speaking a word to any one, he received the obediences, although he surely must have known many of the Cardinals.

During these ceremonies in Rome, the leaders of Venetian society, officers of the army, and the entire administration of the city, with the exception of the prefect, had assembled in the beautiful St. Mark's to take part in a solemn *Te Deum.* All desired to show their deep joy by this religious ceremony, and to be in spirit with their beloved Patriarch, who had been raised to the highest dignity in this world.

The reports of the Venetian papers show that the Venetians were most devoted to their chief shepherd, and that it will be hard for them to accustom themselves to speak of "Pius X." They still call him "Our Patriarch."



THE LATERAN PALACE, ROME.

Among the many deputations that came to congratulate Pius X., those from Riese, Treviso, and Venice were received with particular delight by the Holy Father. They had come to take part in the coronation, and were received the evening before. The Pope had already written to thank the parish priest at Riese for the good wishes that came to him from his native village. Then the Syndic of Riese came and told the Holy Father of the celebration which was to take place in honor of his coronation.

After his elevation the Pope at once wrote a personal letter to the Vicar-General at Venice, Monsignor Mion. He advised him that he would continue to be Patriarch of Venice, for the present time at least. This new evidence of his concern and love for Venice was received with great delight and joy by the people.

A delegation of laymen came from Venice to see the Pope. They were all men who had been closely associated with him in the affairs of the Church in the nine years that he had been Patriarch of Venice. He talked with them as well as with the delegation from Treviso, in the dialect of his native region. It was indeed true of him, as he had once said, "If I should become Pope, I should simply change the red robe for the white."

The day after his elevation Pope Pius X. sent his personal benediction to the Catholic paper of Venice, "La Difesa," and to the Catholic illustrated magazine, "Pro Familia" in Bergamo. He wished the magazine success and hoped that it would have many subscribers. The fact that the Pope's first ardent encouragement was to the Catholic publications with which he had been in contact shows how devoted he is to the interests of the Catholic press, and it is a sign that Catholic publications will receive the most sympathetic and practical support during the reign of Pius X.

The only change that Pius X. made in the official life of

the Vatican was that, instead of Monsignor Angeli, the private secretary of Leo XIII., he kept his own private secretary, Monsignor Bressan, who had also been with him as conclavist. When Pius X. was asked whether the same cook would be kept that Leo XIII. had, his answer was characteristic, "What! do I have to have my own special cook to prepare a dish of macaroni for me?" The custom has been that when the Pope goes for a walk through the Vatican gardens, two of the Swiss Guards, two of the Noble Guard, and several prelates of the court should accompany him. Such an extensive following seemed to be superfluous to Pius X. He would have very much preferred to take his walks all by himself, as he used to do on the Lido. At last he consented to have two Swiss Guards accompany him. These two go on ahead, while occasionally one or two prelates walk with him and chat as they go. Possibly the most difficult thing for the Holy Father was to adjust the utter simplicity and unaffectedness of his accustomed life to the new conditions.





THE COLISEUM AT ROME.

Chapter III.

THE CORONATION.

THE head covering which the Pope wears at solemn ceremonies has not always had the present form of the triple crown. At strictly religious ceremonies, of course, he wears the bishop's mitre. The most beautiful illustration perhaps of the modern form of the tiara is that which was presented by the city of Paris to Pope Leo XIII. at the time of his sacerdotal jubilee. In the crypt of San Clemente there is a fresco which dates back to the twelfth century. On it Pope Nicholas I. wears a simple headdress which is suggestive of the Phrygian cap or the sugar-loaf hat. The tiara shown on the sepulcher of Pope Boniface VIII., which is in the grotto of St. Peter's and dates back to the year 1303, has only one richly decorated rim. On the sepulcher of Pope Nicholas V., about the year 1455, we, however, see the complete development of the tiara in its present form. The papal tiara, as well as the episcopal mitre, was originally of linen.

At first the mitre was a broad band wound about the head and fastened in the back, so that the two ends hung

down upon the shoulders. At the very beginning the tiara was a pointed hat. The tiara and the mitre have thus developed from two originally different forms.

In explaining the symbolism of the triple bands of the *triregnum*, or tiara, the lowest and most important one and also the one which was there in the first place, is considered to represent the fulness of the papal powers as it has come down from Peter. The two upper ones, however, are supposed to have reference to the spiritual and to the temporal power of the Pope in distinction from each other.

The coronation of the Pope, at which time his enthronement, or the ceremony of taking possession of the Chair of Peter, takes place, is not, as is sometimes thought, the last and highest point to which the Sacrament of Holy Orders may rise. It has no sacramental significance whatever. The Pope is Pope because he is the Bishop of Rome. If the newly-elected Pope is only a deacon, or a priest, as happened often in the ancient times, he would have to be ordained priest, and then consecrated bishop. By the choice of the Conclave, his acceptance, and the announcement to the world, he becomes Bishop of Rome, therefore the successor of Peter and chief bishop of the Church. The Sacred College of Cardinals does not confer the new order upon him, but simply delivers unto him the powers which the Cardinals were keeping in trust during the interval since the death of the last Pope. Therefore it is not the dean of the Sacred College who crowns the Pope with the tiara, but the dean or oldest of the Cardinal-deacons. This is because in the ancient times the archdeacon was the highest servant of the bishop and served him at the altar.

In addition to the triple crown, the pallium is placed over the shoulder of the Pope on the day of the coronation, the symbol of rank peculiar to archbishops and patriarchs, for the Bishop of Rome has also the title of Patriarch of the West.

The pallium is a band hardly wider than the breadth of the hand. It is made of white wool with black crosses woven into it. It is fastened over the sacred vestments with three golden pins. One end hangs down in the front and one in the back when it is put on.

The Pope does not carry a crook or staff of any kind, either in the form of a bishop's crozier, or in the form of a double or triple cross with the two or three crosspieces at the top. The tradition is that when St. Peter sent St. Maternus to Treves to preach the gospel there he gave him his own crook; therefore St. Peter had no crook after that. The supposed crook of the Prince of the Apostles was brought to Limburg at the beginning of the last century, and is now preserved in the cathedral of that city.

On many of the holy pictures the Popes are represented with a double or triple cross in their hands. However, no such cross is used in Rome at present. At solemn ceremonies a simple processional cross is carried in front of the Pope.

The custom of crowning the Pope at the same time of the enthronement is traced back to Leo III. (795–816). It takes place in St. Peter's basilica, and therefore at the tomb of the first Pope, and not in the Lateran, which is the Cathedral Church of the Bishop of Rome.

The elevation to the episcopal chair of the Lateran is a ceremony by itself. After taking episcopal possession in the Lateran, the coronation followed in the Vatican, under the old order, when the Pope was free to come and go in Rome.

At a coronation three things are particularly striking. At the very beginning of the Mass, just after the *Confiteor*, the Pope is led to the *Sedia Papale*, the papal throne, and seats himself on it. Three Cardinal Bishops, whose Sees adjoin Rome, the Bishops of Albana, of Sabina, and of Porto Santa Rufina, recite a prayer over him, one after the other. Then the first Cardinal-deacon invests him



DURING THE "GLORIA" AT THE CORONATION MASS. THE POPE SEATED ON HIS THRONE.

with the pallium, saying, "Receive the pallium with the fulness of papal power, to the honor of Almighty God, the glorious Virgin and Mother Mary, the blessed Apostles Peter and Paul, and the Holy Roman Church."

The second peculiarity is the *Laudes*, a special litany which is sung only at coronations, whose origin is traced back to the sixth century. The litany is sung at the tomb of Peter himself, and immediately after the *Gloria* of the Mass; the oldest of the Cardinal-deacons chants the litany and all the people join in the responses. The litany begins, after imploring Christ, with the prayer for the Pope, who has been chosen by God high-priest and Pope:

"*Domino nostro Pio a Deo decreto Summo Pontifice et universali Papæ—Vita!*"

The litany joins this special prayer and the response of the people is *Tu illum adjuva*, "Come to his help."

The third and most important event is the crowning at the end of the Mass. The Pope, accompanied by all his Cardinals, goes to the confessio or tomb of the apostles. Here a platform has been erected. He mounts the platform and takes his place upon it. Then the choir intones the ancient hymn, *Corona aurea super caput eius*, literally, "On his head gleams the golden crown." Then several verses are sung, alternating with the closing prayers. Now one of the two Cardinal-deacons, who is standing opposite the seated Pope, takes the episcopal mitre from his head, and the other, the dean of the Cardinal-deacons, who was in this case Cardinal Macchi, replaces it by the *triregnum*, or tiara, with the words:

"Receive the tiara ornamented with three crowns. Remember thou art the Father of Princes and Kings, the Rector of the World, the Vicar on Earth of our Saviour, Jesus Christ, who is the honor and glory of all centuries." *Accipe tiaram tribus coronis ornatam et scias, Te esse patrem principum et regum, rectorem orbis in terra, vicarium Sal-*

vatoris nostri Jesu Christi, cui honor et gloria in sæcula sæculorum.

The Pope answered, "May the holy apostles, Peter and Paul, in whose help, power, and authority we trust, be our intercessors with the Lord."

Immediately after that the Pope arises, gives the great apostolic benediction for the first time, and thus the ceremony is concluded.

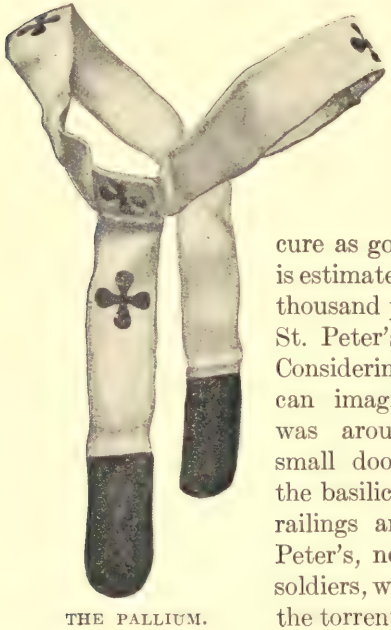
Many hoped that the coronation of the new Pope would take place on the great feast of the Assumption of the Blessed Virgin; others, on the other hand, wished that it might be deferred until fall, in order to make it easier for the Cardinals to come to Rome at a later time, for Rome in midsummer is not a pleasant place. The Holy Father, however, yielded to the desires of the foreign Cardinals present, who wished to get away from Rome and return to their dioceses. He therefore fixed the day of the coronation for the Sunday following his election, the 9th of August. Preparations then had to go on in great haste. Day and night laborers worked in order to complete at least the absolutely necessary preparations in St. Peter's —such as the papal throne and the seats for the Cardinals, bishops, and prelates, and the various tribunes; the putting up of barriers along the middle of the church to keep the aisle open for the progress of the papal procession. According to the prescribed order of ceremonies at a coronation, there had to be a second papal throne in the entrance of the Cathedral and a third in the Chapel of St. Gregory.

The last coronation in the basilica of St. Peter's took place more than half a century ago. It was on June 21, 1846, when Pius IX. received the tiara. The coronation of Leo XIII. took place in the Sistine Chapel, March 3, 1878. On account of the attitude of the Italian Government toward the coronation, it was thought best at that

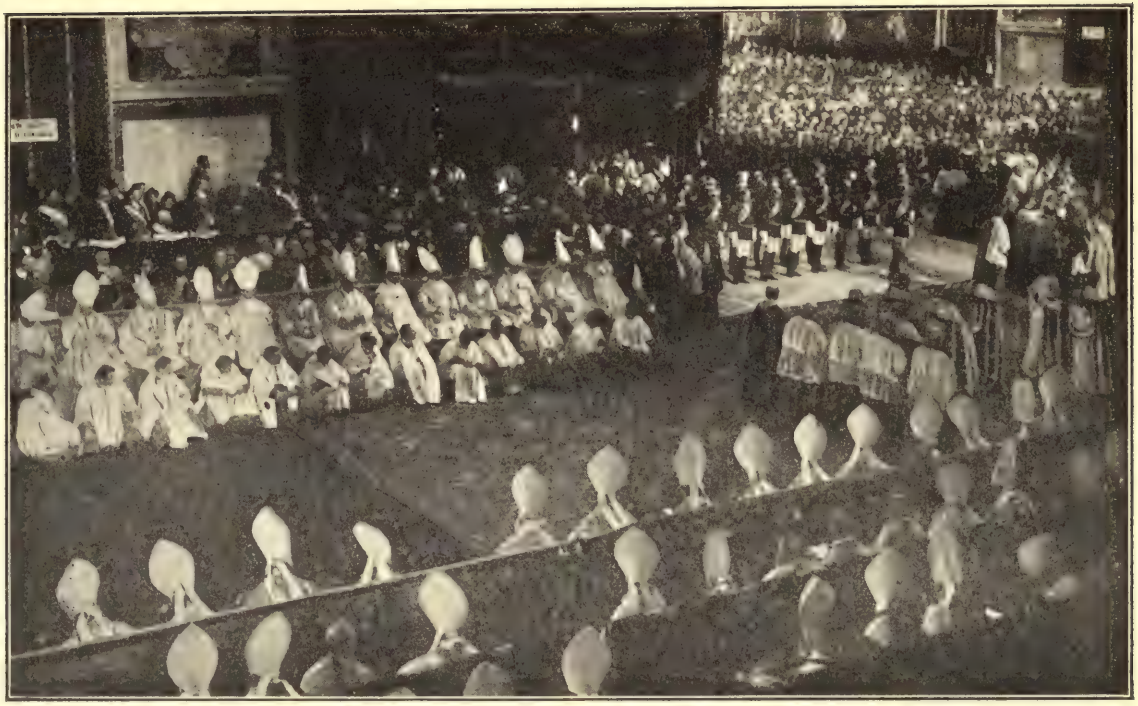
time not to hold it in the great basilica of St. Peter's. Thus there were but few people left in Rome who had ever seen such a ceremony in St. Peter's. There were still fewer who remembered two coronations. There was only one clergyman left who could remember the coronation of Gregory XVI. in the year 1831.

The Italian soldiery had been on duty maintaining order during the funeral ceremonies incident to the death of Leo XIII. and during the Conclave. At the first dawn of day on Sunday morning, when the earliest of the people coming to see the coronation hurried into the piazza of St. Peter's, the troops were already placed there and waiting. On account of the great crush of people expected, these troops were absolutely necessary.

After eight o'clock the crowd grew rapidly every moment. People came on foot and in carriages and massed themselves at the great entrances and at the side doors, to be ready, the minute the doors were opened, to rush into the church and secure as good seats as possible. It is estimated that fully fifty to sixty thousand people were crowded into St. Peter's that Sunday morning. Considering this great number, one can imagine what a crush there was around the comparatively small doors as they rushed into the basilica. Neither the wooden railings around the steps of St. Peter's, nor the resistance of the soldiers, was sufficient to withstand the torrent of humanity. The rail-



THE PALLIUM.



CARDINALS AT THE CORONATION MASS. THE POPE AT THE ALTAR OF ST PETER.

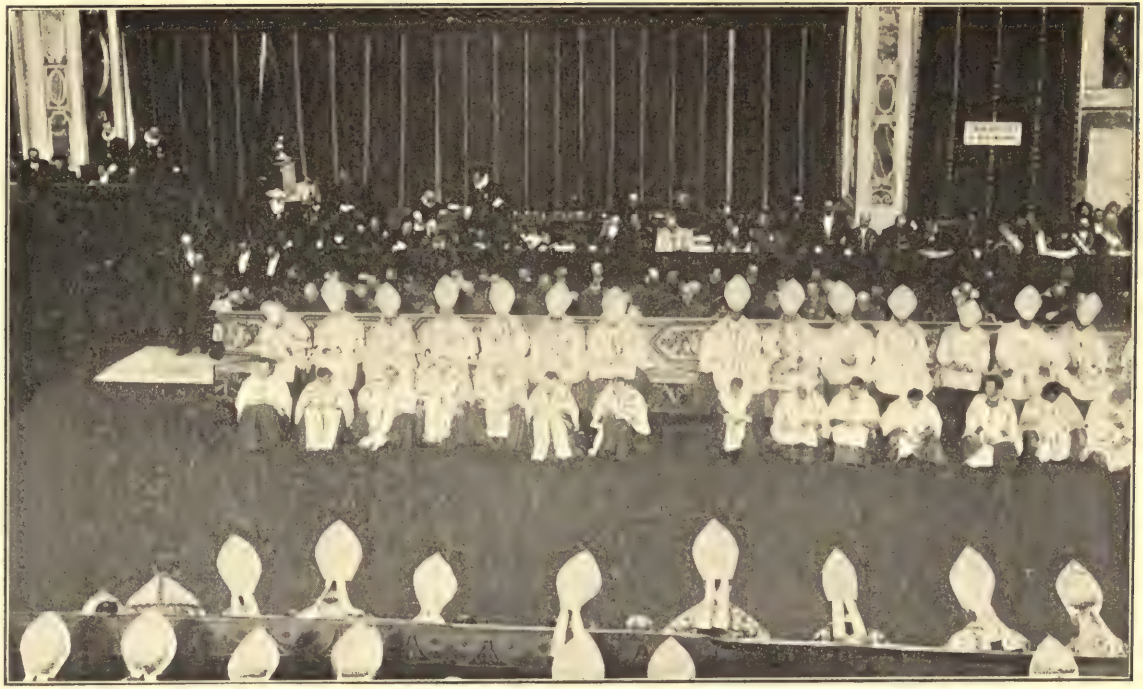
ings were broken down, and the soldiers were swept aside. And yet most of this eager crowd were Romans who will have the chance, often and often again, to see the Pope; but all wanted to see him on his coronation day and receive his benediction.

Patiently and quietly the thousands and thousands waited in the basilica, hour by hour, until they returned at noon, satisfied and happy.

Toward half-past nine o'clock the Holy Father left his apartments. The procession which accompanied him to St. Peter's formed and began to move on. The superiors of the Orders were first; then followed the secret and honorary chamberlains and other dignitaries. The processional cross and the triple crown were borne ahead. Then came the sixty Cardinals, each accompanied by his chaplain. After that, high up above the multitude, seated on the *Sedia Gestatoria*, came the Pope, surrounded by the Noble Guard in gala uniforms, and by the lay chamberlains in their picturesque Spanish costumes, with the white ruff around the neck and the gold chain over the breast. Then came guards, assistants to the throne, bishops and prelates of the court. It is necessary to have seen such a procession; mere description is futile to give any adequate impression of it. Yet it is only the ceremony and splendor due to the head of over two hundred million faithful, the bearer of the highest power on earth. At some other time he may be seen in the simplest and most



THE NEW TIARA.



CARDINALS AT THE CORONATION MASS. IN THE REAR THE TRIBUNE OF THE SOVEREIGNS AND DIPLOMATIC CORPS.

unassuming manner, receiving the pilgrims as a father does his children. On the day of the coronation, however, he is the Pope, in all the outward splendor due to his dignity.

In the portico of the basilica, opposite the Porta Santa, the Holy Door, or Jubilee Door, the papal throne was erected. Here Cardinal Rampolla, as arch-priest of St. Peter's, with the entire chapter of the basilica, together with the Cappella Giulia and the pupils of the seminary, awaited the Pope. In the name of the clergy of the basilica the Cardinal greeted the Holy Father as he sat on his throne. Many at this time looked eagerly upon Cardinal Rampolla's face to see if there were any trace of personal emotion as he addressed the Pope, who was now to be crowned with the triple tiara, to which Cardinal Rampolla himself had been so near. Any one, however, who expected to see any trace of earthly feeling in Cardinal Rampolla does not know the man and his extraordinary virtue and piety.

The Catholic papers had published the desire of the Holy Father that there should be no applause in the basilica. Notices had also been put up on the pillars of the church itself, requesting the people to observe silence. Moreover, these notices were fairly showered upon the people themselves; but when the great crowd saw the Pope on the *Sedia Gestatoria*, and the music burst out in the triumphal march, there was no restraining them. Much as they may have liked to heed the wish of the Pope, their emotions were too much for them.

On the right side of St. Peter's is the Chapel of the Blessed Sacrament. Here the Blessed Sacrament was exposed, surrounded by a blaze of light, and the Pope descended from the *Sedia Gestatoria* to pray to his Master. Then the procession moved on, passing over to the Chapel of St. Gregory. After the customary obedience of the Cardinals as a preparation for the holy Mass, a part of the Breviary, tierce, with its Psalms, was sung, in order

to give the Pope time to put on his vestments. At the same time the Cardinals who were to assist at the Mass put on their proper vestments.

The procession with the Pope high up on the *Sedia Gestatoria* then went on once more toward the altar beside the tomb of St. Peter. When the crowd saw the Holy Father again the cries and cheers broke out anew. Thousands and thousands of eyes filled with tears were fixed upon him. Those farthest away waved their handkerchiefs, and each one wished he could say to him personally how much he venerated him. It has been said that at this time the Holy Father paused in the ceremony and put his finger to his lips until there was silence. He was determined that on his account the things of God should not be forgotten. One of the most touching moments of the whole ceremony had arrived. That was when one of the priests burns three little strands of hemp before the Pope's eyes. The flame leaps up for a moment and then dies away, and the priest exclaims, *Sancte Pater, sic transit gloria mundi.* "Holy Father, thus passes the glory of the world." Twice more the little flame leaps up, and again and again the new Pope hears the warning, *Sic transit gloria mundi.*

In the first row of chairs, which adjoined the tomb of the apostles, were the delegations from Treviso, Mantua, and Venice. They were there to represent their compatriots; but those who could not come from Venice, from Mantua, or from Treviso, had their own celebrations at home on this day.

When the Holy Father passed the Venetians as he went on his way to the high altar, they called out to him, *Evviva il nostro Patriarca!* "Long live our Patriarch!"

There is nothing more moving in the liturgy of the Church than a papal Mass in St. Peter's. It may make the ceremonies seem more vivid to quote a letter from an American lady who was present at the crowning of Pius X.

"I will try," she writes, "to tell you about the Pope's coronation, which I attended with the Sisters yesterday.

"It was a sight I can never forget while I live, and I do not think I can ever forget in future to pray for the Holy Father, especially this one. It would be impossible for my poor pen to describe the magnificence, nor could I begin to tell you of that pathetic face of Pius X. . . .

"At about 7.30 or earlier, we were in St. Peter's, the three Sisters going with me in a carriage, and several others following in another carriage. Our tickets admitted us through the sacristy, and at no time were we in the crowd, nor were we at all crowded or hot in our enclosure. But the jam in the other part of the church was awful, and nothing short of it. Men, as well as women, were carried out just across the aisle from where we were, and often we heard screams in the midst of the crowd, and the bustle and buzz which followed told of more trouble beyond our neighborhood.

"All over the church were notices, and they also distributed leaflets, stating that it was the earnest desire of the Holy Father that there should be no applause. Mass was to have begun at 8.30, but it was quite 9 before the procession started from the Vatican. When finally it did start the Guards marched up the center of the church and fell in line in front of our stand, or enclosure. Then came priests, bishops, and Cardinals of every land. At last, down near the door, and high above the heads of all, was the Pope in his chair, borne on the shoulders of twelve men. A canopy was held over him, and on each side two huge fans (this is not the name, I know, but the Sisters and ladies here cannot tell me what it is),* finished with about fifty beautiful ostrich feathers, the most Oriental-looking things imaginable. They were on long staffs, and held just in line with his head.

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* Flabbelli.



PROCESSION, WITH THE POPE ON THE SEDIA GESTATORIA.

"It was almost impossible for the soldiers to keep the crowd quiet, so intense was the excitement. All along, the Holy Father was giving his blessing. As he got within range of our vision, a more pathetic sight I never saw, and the recollection of it will last me through life. Tears were raining down his face, which wore an expression of utter despair. It seemed to say: 'Don't applaud, but pity and pray for me.' It was impossible to look at him



CHURCH OF THE LATERAN.

and keep the tears back, and there were tears on many faces. They say he begged the Cardinals not to vote for him when his name was prominent one day, because he said he was so unworthy, and when at last he got the required number of votes, the doctors had to administer stimulants to keep him from fainting.

"The Mother-General here entertained thirty-five orphans yesterday in honor of the coronation, and there is a Signor Leone who supports entirely these abandoned

boys. He speaks English well, and he told me yesterday that he knew the Pope very well as Cardinal—had known him in Venice. That he had had an audience recently with him in which he spoke of the 'heavy cross which had been laid upon him,' and burst into tears. I have formerly been very culpably indifferent about praying for the Pope, but that dear face haunts me, and I shall never forget to pray for God's blessing on him.

"After he was vested for Mass, the Holy Father was borne again to the high altar, you remember where all the lamps are kept constantly burning, and where SS. Peter and Paul are buried, at least the most of their remains. There he sang the Mass. I neglected to tell you that the silver trumpets of St. Peter's made the music for his entrance, being stationed above the main entrance of the Cathedral. But there was such a buzz from this vast throng of people that many of the notes were drowned.

"When Mass began there was more quiet, and at the Elevation, 'way up in the dome came the sound of 'The Silver Trumpet March.' It sounded like music from heaven, it was so beautiful. Then the Swiss Guards and other soldiers surrounded the altar, presented arms, and knelt. It was a most impressive sight.

"The Mass, grand pontifical high Mass, was over about one o'clock. Then came the coronation. His Holiness was brought from the high altar to a throne directly in front of us, and almost opposite to St. Peter's statue. There, with several Cardinals on the throne, after they and the Holy Father chanted certain prayers, his jewelled crown was placed on his head. At this point no amount of 'Sh, sh' on the part of the soldiers or Cardinals, who vainly raised their hands and tried to restore order, had any effect on the crowd. Only for a few minutes, when the Holy Father raised his hands and looked up, did they grow quiet.



AFTER AN AUDIENCE WITH THE HOLY FATHER.

"After the crowning, one old Cardinal patted him on the shoulder and evidently uttered some words of comfort, but that poor head was never raised, and his dear hand, after he gave his final blessing on the throne, fell heavily on his lap, expressive of the perfect dejection shown on his face. The coronation being over, the attendants again came forward, and the procession went slowly out of the church, the Holy Father giving his blessing all along, first on one and then the other side, to the thousands who, wild with excitement, waved hats, handkerchiefs, and screamed *Viva Papa, Viva Papa* till they must have been hoarse. Thus ended the grandest ceremonies I ever expect to attend."





A CORNER OF THE VATICAN GARDENS.

Chapter III.

THE PERSONALITY OF THE NEW POPE.

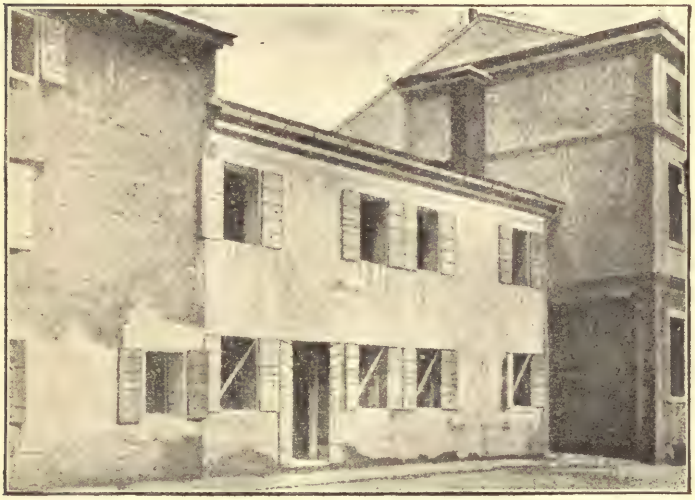
DURING the Conclave a motorman on one of the New York City transportation lines said to a passenger whom, from long daily trips back and forth, he had come to know as a Catholic, too, that he hoped with all his heart that Gotti would be elected. When asked why, he answered, "He is one of us. He is the son of a dock-laborer and he knows what it is to be poor, and the man that comes up like that must be a great man and a good man, and he will understand the people."

Cardinal Gotti was not elected, but the motorman who had hoped he would be could be no less thankful, and could say as well when the Patriarch of Venice was chosen, "He is a son of the people, and has ever been mindful of their cause."

The Founder of our holy religion was Himself a carpenter and the son of a carpenter. He chose His apostles from among the poor and despised fishermen along the Lake of Genesareth. Not by accident was this so, for it was the pre-eminent characteristic of the

faith that He had come to teach to mankind, that the poor had the Gospel preached to them, and He Himself set this mark of distinction upon His Church when the disciples of St. John came to Him asking whether He was the Christ.

It was not without design probably in the wisdom of Providence that now at this time, when the relations of



THE HOUSE AT RIESE IN WHICH POPE PIUS X. WAS BORN.

the laborer to his employer are so large and so difficult a question, that the choice of the Conclave fell upon a peasant Pope. Nor is he singular in the humbleness of his childhood. The great Sixtus V. (1585–1590), for instance, was a swineherd in his early youth.

Christ came not to preach rebellion to the slave and the lowly, but to teach the masters and the mighty of the earth that before God men are held, not according to the things of this world, but according to the things

of the soul. And little by little, through this doctrine, the proud hearts of men are subdued and moved to lift the burdens of the lowly, and bring up the oppressed to the heights of worthy manhood and womanhood.

Thus it is that the Vicar of Christ on earth has come, again and again, from the ranks of the people, nay, even from the despised slaves. On the other hand, St. Clement, the third successor of St. Peter, was a descendant of the



REAR OF HOUSE WHERE POPE PIUS X. WAS BORN, SHOWING GARDEN.

imperial family of the Flavians. St. Cornelius belonged to the ancient Roman patrician house of Cornelius. All through the list, we find that the Church, whenever she was free and independent, chose her chief Pontiff without reference to his station in life. Men have sat upon the Chair of Peter who were shepherds in their youth, and men who were the blood relations of kings and emperors.

The highest place in the Church has never been the inherent privilege of the great of the world. Nobility of soul, the gifts of the mind, piety, and charity of heart, have ever been looked upon as the most important qualities. If, then, there happened to be united to these the advantage of high rank, the Church did not despise it. There were times when those who had the ear of the great of the world were needed as well as those who had the hearts of the lowly.

Pius X. is a Pope of the people, for the hands that are now raised in blessing over the faithful of the world once worked in the fields in the daily toil of a peasant in a little Italian village.

Step by step he has risen from the humble house in Riese, up to the See of Mantua, to the Patriarchate of Venice, to the Vatican in Rome, and yet he has remained ever the same simple, humble man. The purple of the bishop, the red robes of the Cardinal, the white of the Pontiff have left him with the same humble heart and the same innate love for his early associations.

The Holy Father was sixty-eight years old at his election, therefore, of the same age that Leo XIII. was at the time he became Pope. Pius X., however, looks very much younger than Leo XIII. did at the time of his elevation to the papal throne. Then no one would have been surprised if Leo's reign had been numbered only by months, so frail was he, but in looking upon Pius X. we can but feel that in the natural course of events a long pontificate is before the Holy Father. His personality has presented itself as so lovable, and the opening of his reign has been marked by such notable evidences both of his noble character and of his splendid ability, that we cannot help but wish him the years of both his predecessors and as many more as it may please God to give him.



MARGERITA SANSON, MOTHER OF POPE PIUS X.

From the magnificence of the Vatican we turn to the modest little house in the out-of-the-way village in which Pius X. was born. When we do so, the hand of Providence seems, indeed, plain in the elevation of such a man at this time, when, side by side with the splendid achievements of science and the great advances in wealth and general well-being, there are yet abysses both of material and moral misery, as great, or even greater, perhaps, than the world has ever before known.

Riese.

After the elevation of Cardinal Sarto to the papal throne there was a veritable pilgrimage of artists, newspaper correspondents, photographers, and tourists, as well as of the faithful of Italy, to the little village of Riese, the birthplace of the new Pope. The last railway station is Castelfranco. It is a good hour's walk to Riese after that, and many of the eager visitors had to walk, for every vehicle available was quickly claimed by the unusual crowd of travelers in the direction of Riese. The country through which the winding highway passes is fertile and level. Far against the sky rises Mount Grappa, whose sparse vegetation has been parched and dried into a dull brown by the heat of the sun. In the nearer distance is the

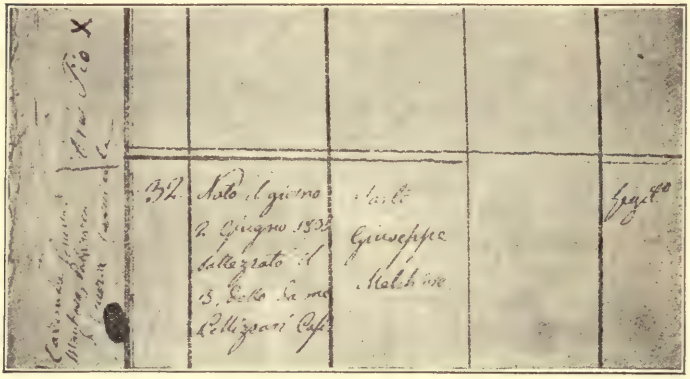
deep-green of the olive and orange-groves on the lovely hills of Asolo. Magnificent plantain trees shade the road from the glaring August sun. On both sides are vineyards, cornfields, gardens, and brown fields, gleaming here and there with poppies. Now and then there is a farmhouse. A high, slender bell-tower presently rises ahead. Its outlines follow in a small way the outlines of the great St. Mark's in Venice, as is true, indeed, of all the steeples in the province of Venice. Then the church comes into



CHURCH IN RIESE.

view. Of the village itself there is little to be seen until one actually arrives, for the houses are all small and insignificant. The entire township of Riese probably has not more than five thousand people. The village itself has but few of these, perhaps one thousand. On both sides of the main street of the town are a few modest houses, very clean and inviting. That is all. The only larger building outside of the church is the town hall, which is distinguished by its inscription of "Municipio."

Riese is a very old town. In the Middle Ages it was the seat of the family de Riese. This family died out during the Renaissance, as did so many of the families of the Italian nobility. The town was mentioned for the first time in the year 878, when the daughter of the Emperor Louis II., Irmengarde, gave an estate in "Rese" to her admirer, Rodiger. According to the antiquarians, however, its history goes back much farther. It must have been a Roman colony which the Consul Æmilius Lepidus founded 176 B.C. to strengthen the dominion of

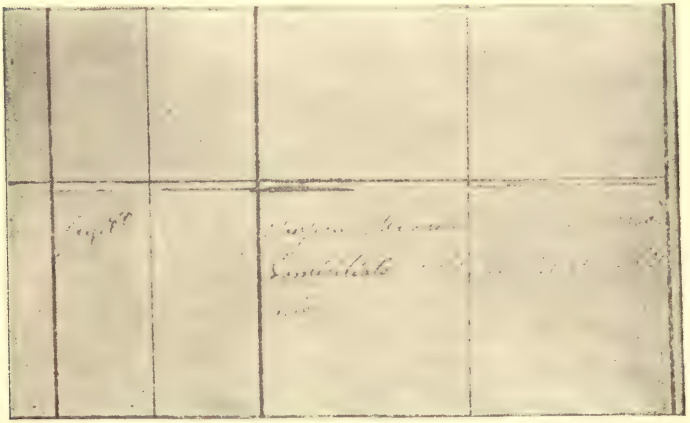


ENTRY IN BAPTISMAL REGISTER AT RIESE

Rome through the "via Postumia" which united Aquileia with Cremona. The ancient Roman road still cuts through the village. The peculiar local dialect of the people of Riese supports the idea of their far distant relationship with Latium and their descent from the Roman colonists. The Riesan dialect is very difficult to understand, and is much different from the dialect of the people living farther in the hills, who show physically and linguistically the type of the primitive sub-Alpine population. In the year 1730 the ruins of an old Roman villa were found at Riese, with an inscription that gave

occasion for a very learned treatise in support of this theory. The village of Riese itself seems certainly to have been of much greater importance during the Middle Ages than it is now. About the middle of the thirteenth century there was a strong castle or fortress called "Ressium" or "Rexium," from which the name of the old lords of the village, the Riese, is said by some to have been derived.

The surrounding neighborhood of Riese is rich in the beauties of nature and of art—the villas of Fanzolo, with their old frescoes by Veronese; St. Zenone degli Ezzelini,



SHOWING RECORD OF THE POPE'S BAPTISM.

with its mineral water springs; Possagno, the native city of the sculptor Canova; the Villa Falier. Then there is Castelfranco, where Pius X. went to school, with its picturesque houses, centuries old, its cathedral, and its ivy-covered ruins and towers, the remnants of the fortress which the Trevisans built in the twelfth century (1199) at the crossing of the highways. Castelfranco is, moreover, the native town of the famous fifteenth century painter Giorgione, whose masterpiece, a wonderful Madonna, is in the church of the town, and whom it has

honored by a public monument. The panorama of Riese itself, it is said, can be seen in the Gallery of Modern Art in Rome. It is pictured as the background of the splendid painting by Ciardi called "Messidoro." The pointed campanile, the snow-white houses, as well as the crossing of the highways in the middle of the village, the one going from Asolo to Padua and the other from Ralforno to Montebelluna, are all clearly shown.

After the news of the election reached Riese there was extraordinary excitement in the village. Every face beamed with joy. Here and there a group was busy putting up a green arch. Others were decorating their houses with garlands. Painters were hastily set to work whitewashing tumble-down places. Wires were strung across the street for paper lanterns. The while strangers mingled everywhere with the natives of the village. Here was an artist or a photographer making pictures. Papers with the portrait of the new Pope were being called out. Such life and activity the little town had probably never before seen on its "Corso."

The people of Riese are plain, hardworking, hearty, thrifty, sober, and industrious. Each man owns his own little property—a house and an acre or two or three, giving him just enough for the absolute necessities of life. The women wear white blouses and short, sleeveless jackets at work. Their heads are protected from the sun by large straw hats, which are replaced by black veils when they go to church. The men are usually in their shirt-sleeves, and most of them are beardless. The Syndic, or Mayor, as we would say, is, of course, an exception, the little black moustache under the sharp-cut nose giving him the proper official appearance. The Syndic likes to explain how the good news came to Riese. A boy came riding on a bicycle from Castelfranco, but at first no one believed him. They told him that such jests were unbecoming. Then the Syndic's telephone brought the confirmation



THE POPE'S THREE SISTERS WHO LIVED WITH HIM IN VENICE.

from the Prefect at Castelfranco. Then the Syndic issued a proclamation and sent a telegram of congratulation in the "name of the entire, exultant population." It was a most happy day for Riese. The flags over the town-hall were raised, and the bells rung. When the village realized the honor that had come to their beloved Cardinal the old people wept like children.

The proclamation in which the Syndic announced the election deserves to go down to history. "It is an honor for this our land," it begins, "to have been the birthplace of him who is now raised to the highest place on earth. Our honored countryman always cherished a loving remembrance for the place in which he first saw the light. Notwithstanding his great distinction, he never laid aside

the amiable familiarity which characterized his intercourse with his countrymen. You all remember his presence among us, loved and venerated, looked upon as a father, a friend, and a benefactor. His modesty invested the Cardinal's purple with a halo of popularity, and few names are uttered with such affection as the name of our glorious compatriot, whose transcendent qualities, high wisdom, and scriptural gentleness and humility, and whose constant practice of the most distinguished religious and social virtues have made him worthy to be elevated to the pontificate."

The visitor does not need to ask for directions to find the house where Pius X. was born. On the way to Riese the driver will probably have pointed out a walled field. "That was his father's field. There he worked when he was a little boy, and now he is the Pope. Makes one think, Signor?"

Everywhere in the village it is taken for granted that the one thing the stranger wants to know about concerns the Pope. The Sarto house itself was marked in those days by being more lavishly decorated with flowers and garlands than the others, and before the entrance was a picture of Pius X. wound with green and flowers.

It is an irregular building with four windows on the ground-floor and as many more on the second story. There is no pretense at architectural outline, and the old-fashioned shutters open outward. The front is covered with stucco and there is a little cornice running along the edge of the roof. A narrow staircase with worn steps leads up from the little reception-room below to the rooms above, four only, one fairly large, the other three narrow little bed-rooms. It was the large one in which the Pope was born. Two windows look out upon the street, and for furniture there is a good-sized couch, two wooden chairs, and a bed of poor, rustic workmanship. On one wall there is a colored lithograph of St. Zachary, and beside

it a print of the time of Pius IX. This was the Pope's room. Even after he went to Venice he came here in the summer. It speaks most eloquently of the simplicity of the man. Most of the furniture the Pope had given to his nephew, Don Giovanni Parolin, who took it with him when he was first made priest. The visitor who looks out of the low windows will be surprised to find that the back of the house, with its little garden, is much pleasanter than the front, though naturally most people pay little attention to it.



THERESA SARTO-PAROLIN, ANOTHER SISTER OF THE POPE.

Many an hour the little "Beppo," short for Giuseppe (Joseph), may have worked here. How he must have delighted later in those visits to the home of his parents and in the memories of his childhood that came to him when he looked out upon the little garden. As Patriarch of Venice he had a different garden to labor in, and a much greater field of labor was still waiting for him, one of which, in his humility, he never had dreamed. The little garden of Riese has grown into the great domain of the Catholic Church.

The Holy Father still owns his native house, but this is his sole personal possession, and he always refused to sell it, even in times of great distress, saying that he wished his sisters to be sure at least of a roof over their heads, no matter what befell him.

Adjoining the house of the Pope is the "Inn of the Two Swords," *Trattoria delle due Spade.* This is a somewhat more imposing building than the birthplace of the Holy Father. From the middle window of the second story an iron arm projects, from which are suspended the two swords which give the name to the place.

The host, Parolin, married Theresa, one of the Pope's sisters, and naturally this is the house that has been the most haunted by seekers after information about the youth of the Holy Father.

Every peasant in the village is anxious to show the visitor the church, and several of them will surely follow him there. It was repaired and renovated some years ago at the expense of the Patriarch. It is a modest building with no particular mark of beauty except the bell-tower, rising slim and slender as a cypress-tree. Some one will point to a large, half-length portrait of Cardinal Sarto, saying, "Read," and the inscription under it is, "To Joseph Sarto, Son of this Canton, 1903. He has honored his native place. This is his portrait."

The church in Riese is not distinguished from other simple country churches. It is, in fact, lacking in some of the beauty which marks many of the Italian village churches, but it is blessed in having a picture by Tintoretto of the Marriage of the Blessed Virgin. This picture is probably the only legacy and memory to-day of the noble family which once ruled in Rexium.

About a half mile beyond the village along the highway there is a chapel dedicated to the Blessed Virgin. On the main altar is a carved wooden statue called the Miraculous Madonna delle Cendrole. Every year, particularly at Easter-time, there are pilgrimages to this chapel from all surrounding parishes. It was one of little Beppo Sarto's chief delights to accompany his father to this chapel on Sunday afternoons, but the boy himself might have been seen there often, praying all alone, and laying the troubles

of his little heart at the feet of the Queen of Heaven. He never forgot this simple shrine, to which he came as a young pilgrim with the griefs of his humble and hardy childhood. He visited and venerated it as priest and bishop, restored it out of his own purse when he was made Patriarch, and, since becoming Pope, he has written a letter recommending it to the care of his native village.

The Sarto family has from the first been humble. It is said to have originated in a foundling home at Casale Monferrato, near Alessandria, at the beginning of the twelfth century, when Ezzelino I., at the head of the Lombard League, freed that part of the country from the dominion of Barbarossa. Evidently the Sarto family followed Ezzelino into Venice, where his estates were, as they are found as land agents for the same family at San Zenone, where in August, 1260, Alberico, the last of the Ezzelini, was made a prisoner by the Guelf party, and he and his entire family, including a baby in swaddling-clothes, were put to death. The Sartos in some way survived the death of their chief, perhaps because they were too lowly to excite the vengeance of the enemy.

In the seventeenth century Paolo Sarto was found as a sort of steward in the Villa Estense at Este. His son, Giovanni, founded the branch of the Sarto family which is still living in Este. At Este, the older son, Vincenzo (1651); his grandson, Giovanni (1687); and his great-grandson, Angelo (1725), were also born. Giuseppe, the son of this Angelo, left Gogedo, where he was born, in 1762, and went to Riese. Here he became the commercial agent and tax collector of the parish. He it was who became the grandfather of the present Pope. His brother Angelo tells how he and "Beppo" were wont to be petted by this grandfather. The old man, almost eighty years of age, would sit at the door of the house dressed in a coat with very long tails, which the boys would pull, and then he would hand around bits of licorice, while their mother

was not looking, a wonderful treat to the little fellows.

The grandfather's wife, who died long before him, had a little shop in Riese. They had three sons, Giovanni Battista, Antonio, and Hyacinth. Hyacinth married an aunt of the Pope's, Marietta Sanson. They, however, had no children. Antonio had four sons, one of whom became a priest in Asolo. The family connections were all modest, it will thus be seen, but the entire relationship was animated by a spirit of unusual piety, honesty, and industry, and were bound to one another by the tenderest affection. The third son, Giovanni Battista Sarto, who was born in 1792, was the one who was destined to be the father of the future Pope. He inherited, so to say, his father's position in the village, and thus became the village tax collector. He also assumed the care of the mail, such as it was in those long past days. On February 13, 1833, he married Margareta Sanson, who was then just twenty years old. She was from Vedelago, and was born in 1813. At that time, as a result of his activities in the community, the father earned a zwanziger, about ten cents, a day. In course of time they had eight children, and this large family had to be supported from the daily zwanziger, eked out by the products of two acres of land, which, aside from the little house, was the family's sole possession. Margareta Sanson had been a village dressmaker before she married, and now she kept up her employment as far as the cares of her family allowed her to do so. The pay of the village dressmakers of those days was very meager, and she had to work long and hard to earn a zwanziger of her own. There were no sewing-machines then, and not even tape measures, but the measures for dresses were taken with strings, which were knotted at certain distances to show the different lengths and widths wanted.

As Venice and Lombardy belonged to Austria until



HONORING POPE PIUS X. IN HIS NATIVE CITY. THE INAUGURATION OF A MEMORIAL TABLET ON THE WALL OF THE HOUSE IN WHICH PIUS X. WAS BORN.

1866, the Pope's brother Angelo, who was born in March, 1837, served his time in the Austrian army. He went through the campaigns of 1859 and 1866, and was under fire at Solferino and at Villafranca.

Angelo Sarto is now postmaster in the little town of Grazie, near Mantua, where the Holy Father was at one time bishop. He is devotedly attached to his distinguished brother, and likes to tell of their trips to school



THE STORE KEPT BY THE BROTHER-IN-LAW OF THE POPE.—AT THE COUNTER ARE THE POPE'S TWO NEPHEWS.

together, and all the tricks they used to play. Angelo naturally looked up to his older brother, but the sisters even more so. For them he stood next to the parents, both in respect and affection, and wherever he could, he helped out at home. He carried the baby in his arms, waited on them all, and denied himself that they might have more, for there is no doubt that many a time the larder was scant in the little home in Riese. In 1859, while in the Austrian army, Angelo was sent to Mantua. Here he met

Eleanora Liliprandi, but did not marry her until 1866. He has two daughters, Clara and Adelaide, who are both married. After Venice and Lombardy had been ceded to Italy by Austria, Angelo was appointed mail-carrier, 1878–1885. After that he became postmaster, and in addition to this he has a little salt and tobacco shop. Salt and tobacco are both Government monopolies in Italy. His simple, but neat house adjoins the colonnade which leads to the venerated shrine of the Madonna della



INTERIOR OF THE CHURCH AT RIESE.

Grazie. There is a picture of the Pope at the shrine. When he was Bishop of Mantua, and later when he was Cardinal, Pius X. often visited in this little house. Angelo tells of how the Holy Father was on a visit to him at the time he was made Cardinal.

"Beppo was at my house," runs his story, "when the news that he had been made Cardinal arrived. We had all been together, and he had been joking us on what he called our aristocratic habits. We went out together to the post-office, and he said 'I think the moment for you

to carry out your great desire to go to Rome has come.' 'Then you are really to be a Cardinal?' I asked, delighted. 'Yes; have you the money to go?' 'Ah, Beppo, things are going badly; I do not believe I can put forty dollars together.' 'Forty dollars! Why, you are a rich man; with forty dollars one could go to the ends of the world!'" Angelo adds, with a shake of his head: "Beppo is charitable, and so never has a cent in his pocket; but he has the best heart in the world. Once, after he was Cardinal, he came to see me, I being in bed with pneumonia. When he entered the room he said: 'I hear that you want to die, and I have come to see what you are going to leave me, as my affairs are at low ebb.' And he stayed with me until I was better."

Just before the Cardinal went to Rome on July 24th, he asked his brother to pray for him to the Donna della Grazie so that she might protect him on his journey. When the good man heard of the election of his brother to the highest dignity of this world, his sole care was that the strange climate and the excitement might hurt "Beppo's" health.

Besides Angelo, who was born in 1836, the family consisted of Rosa, born in 1838; Theresa, born in 1840; Maria, born in 1842; Antonia, born in 1844; Lucia, born in 1846: Anna, born in 1848.

All of these children have grown up to be an honor to their parents. Some of them married modestly, but honorably, and live the simple, industrious, and pious lives of their ancestors. Antonia, who was a dressmaker, married the tailor Francesco de Bei, of Salzano, where her brother had been the parish priest. She has three sons and two daughters. Lucia married Luigi Boschini, who was the sacristan at Salzano, and also conducted a small notion shop. She has two daughters, and one of them is the wife of an employé of the arsenal in Venice. Theresa married the keeper of the afore-mentioned "Inn of the



ST. PETER'S AND THE VATICAN FROM THE TIBER.

Two Swords" at Riese. The three unmarried sisters, Maria, Rosa, and Anna, kept house for their brother, the Patriarch, in Venice.

An American gentleman had the sisters of the Cardinal Sarto pointed out to him while in Venice last year during the laying of the corner-stone of the new campanile. They sat on folding stools in the square of St. Mark's during the dedication ceremonies, dressed exactly like their companions, making lace and chatting with the wives of gondoliers and other peasants who sat around them. At that time no one dreamed that the Patriarch would ever be Pope, but his splendid figure, clad in the scarlet robes of a Cardinal, was the most imposing of all those that appeared upon the platform, and, when he came forward to pronounce the benediction, a Venetian called the attention of the American to his fine appearance and benevolent face, observing that he was as good as he looked, and then pointed out his sisters. They were vigorous women, apparently accustomed to labor, trained to frugal habits, and looked as though they might be familiar with all the household arts. They managed the Patriarch's simple meals, washed his clothing, and kept his house in order. They were probably good cooks, but his niece, Ghilda Parolin, made his favorite dishes. Their devotion to their brother was unbounded, and the joy in his elevation to the Chair of Peter has had for them the exceedingly sad admixture of the necessity of separation from him, after the affectionate companionship of a lifetime. When one of the sisters answered the telephone on the great day of her brother's election, the priest who was speaking said: "Who's there?"

"The Patriarch's sister," she answered.

"Oh, no; you are the Pope's sister."

"Oh!" she exclaimed, "I shall never see him again."

The loss, in her mind, was greater even under the stunning influence of the first news than the joy.

Theresa Parolin, the only one of the family left in Riese, said between her tears of joy: "Our brother, Pope! What will he do, he so simple and modest, in that place, with his court and guards? He is God's Vicar on earth, but we shall never see him again." Indeed with the joy and the thanksgiving of his family there was mingled everywhere a deep sorrow. Now that he could no longer come to them they mourned the inevitable separation, for it never seemed to occur to any of his sturdy, Godfearing relatives that the exaltation of their brother might be the means of material advancement which might take them to Rome. Even long before, when he was only Bishop of Mantua, his brother Angelo had been urged to avail himself of that distinguished influence. Angelo answered proudly: "I want nothing, except to be what I can make myself." Surely a praiseworthy feeling, and one illustrating well the excellent qualities and the fine dignity of the relatives of Pius X.

Don Giovanni Parolin is said to be the favorite nephew, and as he is the only one of the family who has followed in the footsteps of his distinguished uncle to the extent of entering the priesthood, he is, perhaps, worthy of a little longer notice than the other nephews and nieces. He was born on January 30, 1870, and, like his uncle, made his preparatory studies in Riese, under the direction of the village priest. At the seminary in Treviso he too distinguished himself by his high standing in his classes, his industry, and his good deportment. He won the confidence of his superiors to the extent that he was intrusted with the supervision of some of the younger students. He spent his vacations with his grandmother in Riese, and again in Mantua with his uncle, the bishop. After he had celebrated his first holy Mass in 1893, at Riese, he was made curate at Castelfranco, where he stayed for nine years. He was known there by the nickname "St. Aloysius," which may be taken as an indication of his characteristics.

In October, 1902, he was sent to Possagno, where he devoted himself to his studies and to charity, and was especially noted for his excellent sermons.

The little village of Possagno is most picturesquely situated on the steep side of a mountain. Its great son, the sculptor, Canova, presented it with a splendid pantheon-like marble structure, which is also the artist's tomb. Cardinal Sarto visited his nephew twice here, in November of 1902 and in June of 1903, the last visits he was to make to the beautiful scenes among which he passed his childhood. On both occasions he was received most solemnly. All the bells of the town were rung, and fifty vehicles met him and escorted him. He confirmed hundreds of children at the time. It was then, too, that Professor Bossi, of Possagno, complained to the Cardinal that he was seventy years old and feeling his age. "Ah, no," replied the Cardinal, "at seventy one must not speak of old age. I am nearly seventy myself, and I do not feel that I am old."

In olden times it was taken as a matter of course that the relatives of the Popes would receive preference at once and be called to Rome to help guide the affairs of the Church, and undoubtedly the Church would have been well served if Pope Pius X. had called the arch-priest of Possagno, Don Parolin, to Rome. His parishioners were so convinced that this would be his fate that they ventured to express their fear to Pius X., and one of them asked the Pope what message he could give to Don Parolin for him. "That he may always do his duty, and that I send him my blessing." This was but in line with the steady refusal of Pius X. to make use of his ecclesiastical advancement for the material benefit of his people. When, as Patriarch of Venice, he was urged to insure his life for the benefit of his sisters, and to help his family in different ways, he answered, "What I receive as Patriarch of Venice is meant neither for my personal use nor for that



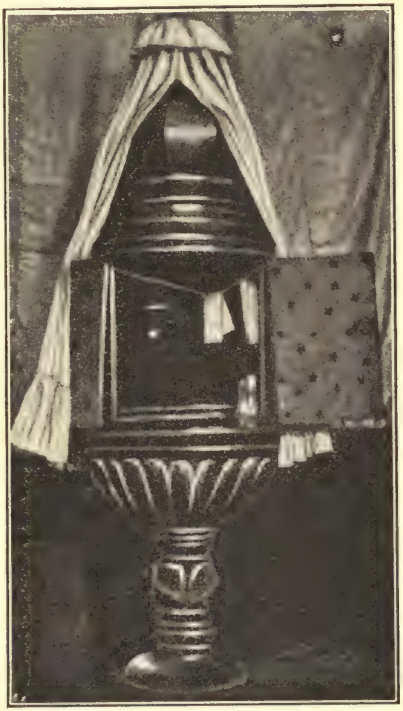
THE HOLY FATHER IN HIS WORK-ROOM.

of my family, but for the poor of my diocese, and among these there is terrible suffering. My own people have enough to be comfortable." And it was only after much persuasion that he finally consented to insure his life for 20,000 lire. It was suggested that that was not enough to assure the maintenance of his sisters. He replied that God would not let them suffer.

A brother of Don Parolin's is a teacher of Latin and director of the gymnasium (high school) in Busseto. Three of the other children are married, two sons and a daughter. One of the daughters, Maria, became a nun in Milan, and died there. Don Parolin's sister Ghilda, already mentioned, assisted the Patriarch's three sisters at Venice in doing the housework in the Patriarch's palace. Another relative of the family lives in Bochum. He is an ice man in that town, and one of his brothers is a teacher in the Royal Technical School in Rome. The ice man was for some time under the care of the Pope too. When Pius X. was Patriarch the boy's mother was a widow, and his great-uncle planned first to make a clergyman of the little Angelo. However, he did not take well to his studies, and then the Patriarch had him apprenticed to a watchmaker, determined to give him every chance possible to get along honestly in the world. Another relative has wandered so far from home as Westphalia in Germany, and a third publishes a paper, "Il Gazettino," in Venice. The liberal tendencies of this paper caused the Patriarch, in his day, many a distressful hour.

The present Pope is the oldest child. He was born on June 2, 1835, and received the name Joseph Melchior at baptism. The priest who baptized him was the curate Don Pellizari. His godfather was Antonio Sarto, an uncle who was then living in San Vito d'Asolo. One can truly say that Joseph absorbed piety and virtue with his mother's milk. His father, as well as his mother, was simple, pious, and industrious. They were contented with their lot in

life, and did their duty conscientiously, aiming always to instil in their children the fear of God and the love of virtue. There is so infinitely much in the first influences which come to the childish heart and soul, and though the youth of the Holy Father was not blessed with the gifts that the world esteems, it was singularly blessed by the rare and immeasurably greater gifts of the spirit. There is no better commentary needed on the influence of the home-life of the Pope than the inscription which he himself wrote for the marble slab which covers the grave wherein his mother lies. It reads thus:



BAPTISMAL FONT IN CHURCH AT RIESE, WHERE POPE PIUS X. WAS BAPTIZED.

"Margareta Sanson, Exemplary Woman.—Sage Wife.—Incomparable Mother. March 4, 1852, she lost her well-loved husband. Through many vicissitudes, sad or happy, she brought up her eight children with Christian care. She died February 2, 1894, at the age of 81. A holy death crowned her life of labor and sacrifice. Her loving children, the Cardinal Joseph Sarto, his brother, and his sisters, pray God to grant her eternal rest."

The Pope is said to resemble his mother very much. He

has the same mild blue eyes, and the same gentle yet energetic expression, the same thick, white hair over his forehead; he has inherited, too, his mother's simplicity and humility of habit. She never put aside her simple village attire, and always wore a plain dark dress and a folded kerchief over her shoulders, according to the custom of the village. Only once did she attempt to leave her established customs. That was at the ceremonies incident to her son's being made Cardinal and Patriarch of Venice. Somewhat to his surprise she appeared in conventional garb, with a bonnet. It was less her own personal desires than his feelings which she had meant to consider in the matter, for she did not wish to shame her son by her peasant-like attire. Suspecting her feeling in the matter, he approached and asked her to take off her bonnet. Then he embraced her and said to her: "This is my dear mother; now I know her."

The mother always refused to live with the Cardinal in Venice, although during her widowhood she was frequently urged to do so. She preferred to remain in Riese because, as she often explained to her neighbors, she could not accustom herself to the splendors of the palace.

Her son always visited Riese as often as he could, and he never failed to call on his old playfellows and comrades when there. One day a poor peasant, Gazzola, one of the Cardinal's playmates in his boyhood days, wanted to kiss his hand; but the Cardinal, instead, embraced him. Among the first audiences of the Holy Father was that of a delegation from his native village of Riese. It was composed of the Syndic, Andreazzo, and the councilmen, Dominico Moretti and Lazzaro Monico. They were accompanied by Don Parolin, of Possagno, the Pope's nephew. Monsignor Bressan, the Pope's secretary, escorted the delegation into the audience-room in which Pius X. was seated in a simple armchair. When they entered the Holy Father greeted them most affectionately.

After they had knelt and received his blessing he arose, and going from one to another, greeted each one individually, calling them by their first names, as he was wont to do in the old days at Riese. In reply to their congratulations he said, "I am a poor mortal man, much too weak for the heavy cross which it has pleased the Lord to give me, but His will be done. I will do as well as I can, but you



THE HOUSE OF POPE PIUS X. AT RIESE, DECORATED IN HONOR OF HIS CORONATION.

pray to God for me to give me His strength." He spoke to them all in the most cordial manner, and when one of them asked for his blessing for his family, he answered at once, "Oh, certainly, I implore the blessing of God for all your families, for my countrymen and for my dear Venice, and for my very dear little village of Riese."

When the delegation left Riese the whole village came to see them off, clapping their hands with joy, and each

one calling out after them to ask the Holy Father's blessing for the village. Each was proud to be a fellow-townsman of the Holy Father, not only on account of the high honor to which Pius X. has risen, but because of his great kindness and generosity, which seem to be the best known and appreciated in his own home.

He seems to have had all the liveliness and some of the mischief belonging to healthy boyhood, for there is still living at Riese an old peasant, nearly ninety years of age, who, on being told that Giuseppe Sarto had been made Pope, is said to have exclaimed: "Not Beppo, not that little rascal! Many a cherry he has taken off my trees."

The two shining pearls in the crown of virtues of the Holy Father are apostolic simplicity and self-denial. These he owes to the hardships, and the limitations, and the self-sacrifices of his youth. He has never denied his humble origin, but has pointed with pride to his simple childhood and his hard-working, Godfearing parents, mindful of the fact that to them he owes the character, the steadfastness, and the endurance which have led him on to such a high elevation.

The love of the poor, which has everywhere drawn all hearts to him, is, therefore, the love of a brother based on the sympathy for and the understanding of the poor, due to his own humble peasant childhood in Riese. It was here, too, he learned the profound truth of the expression ascribed to him, "Good men are of all countries, races, times, and classes, but you find more of them tilling the soil than distributing its products."



VIEW OF ST. JOHN LATERAN, ROME.

Chapter IV.

THE PRECIOUS YEARS OF YOUTH.

The little Beppo received his first primary instruction from a schoolmaster whose name was Gecherle. This unmistakably German name is a reminder that Venice then belonged to Austria. The schoolmaster, as well as the priest who first taught the boy his catechism, both recognized the unusual gifts of the little Beppo, whose joy it was to serve Mass.

On Easter Sunday in 1846, Beppo received his first holy communion in the parish church in Riese. There are still a number of people living in Riese who received their first communion at the same time the little boy, who is now the Pope in Rome, did. The boy was then only eleven years old. He was confirmed by Bishop Sartori Canova of Minde, who was own brother of the famous sculptor Canova. Confirmation was administered in the Cathedral of Asolo, where the bishop happened to be on a diocesan visit.

In the mean time the pious and gifted little boy had attracted the attention of the Reverend Father Fusarini, rector of Riese. It is frequently the case that the priest is the first to recognize the latent talents of the children of his flock. The instruction in the village-school was confined to the three R's—reading, writing, and some arith-

metic. The father of the children had been careful to attend to their religious instruction at home, and the further instruction by the curate and the rector did not exceed the most necessary truths of the catechism. Father Fusarini * however decided to give the boy private instruction in Latin and prepare him for the class in the high school at Castelfranco. Joseph showed such uncommon industry and such great capabilities, that the priest thought it well to send him to take the examinations in the course of a few months. Young Sarto passed his examinations very successfully, and he was permitted to enter the high school.

The beautiful town of Castelfranco, with its ancient fortress, its splendid cathedral, and its great palace, must have been a marvelous sight to the little boy coming fresh from a country village. Without realizing it himself, his outlook was greatly enlarged here. The ivy-covered ruins of the towers of the ancient fortress and the pictures of long-past times must have brought home to him the tales that the old people had told him in his childhood. It was in the poetic and impressionable nature of the boy to be influenced by these visible reminders of the past. At such times the first thought of his possible vocation in life may have dawned on his young soul. Little Beppo had to walk two miles or more to Castelfranco and back every day. Every day he got up early in the morning and started off with a piece of bread or cold corn-bread, *polenta*, in his pocket. If the day was not too cold, he took off his shoes when he got outside the village, and went barefoot the rest of the way until he arrived at Castelfranco, when

* The Reverend Dr. Titus Fusarini was as talented as he was learned. After he had spent some time in parish work (he was in Riese from 1842 to 1853), he entered a monastery in Venice, where he died as a model religious. His assistant priest in Riese was Don Pietro Jacuzzi. Father Jacuzzi died in the spring of 1903 as dean of the Cathedral Chapter at Treviso.

he put them on once more; but no matter how hard the trip, or whether it was raining or snowing, cold or thawing, he went every day. When Angelo was old enough to go to school with him, matters bettered themselves for Beppo. His father bought a little wagon and a donkey for the two boys. Joseph insisted on his right as the oldest to drive, and Angelo was only permitted once in a while to hold the reins and crack the whip.



It was because their parents were too poor to allow Joseph and his brother to board in town, that the boys had to go back and forth each day as they did; but even this hard condition was mitigated to some degree by the industry and aptness of Joseph. A family in Castelfranco gave him his midday meal as remuneration for the help he gave the three children of the house in their studies during the noon recess. Don Gaetano Marco of Castelfranco in turn, in the kindness of his heart, helped out Joseph in his studies, so as to enable him to advance the more rapidly. When the two boys came back from Castelfranco after school in the afternoon, there was work for them to do in the house and in the fields. One of them would have to tend the cow, and the other gather wood. Sometimes the garden had to be weeded, sometimes there was work in the field, but at all times of the year—in the spring, in the fall, or in the winter—there was work. Yet the daily journey to Castelfranco and the constant work

in the open air had the advantage that they made the boys strong and healthy.

The first testimonial of merit which Beppo got at school gave him a most excellent record. This confirmed the good priest of the village in the conviction that Beppo deserved better opportunities for an education than he could get in Riese. When Joseph was a little boy he delighted in standing at the door of the village smithy, watching the smith make the sparks fly as he shaped the glowing iron between the hammer and the anvil. It was a remarkable fact that a man had gone forth from this smithy whose life had moved in almost the same lines as that of Pius X. This man was James Monico. At that time he was already a venerable man. He was a child of the family that had been the smiths in Riese for many years. From parish priest in 1822 he became Bishop of Ceneda; in 1826, Patriarch of Venice, and in 1833, Cardinal. In the seminary at Padua there was a pious foundation, by which boys and youths of talent might study for the priesthood without cost. The Cardinal Patriarch had the right to appoint the candidates. When Father Fusarini had recognized fully the talent of his protégé, he called the attention of this Prince of the Church to young Sarto, and Cardinal Monico obtained for him a scholarship in the seminary at Padua. Although an uncle of the boy was a servant in the Patriarch's palace, and it has been said that it was he who called the Patriarch's attention to the little Sarto, this is not so. He hesitated to ask any favor of his distinguished compatriot, and thus to open the way for the advancement of any of his own kindred. This is a characteristic which seems to have been marked in all the Sarto family.

In the middle of September in the year 1850, Joseph Sarto entered the seminary at Padua. He was just a few months past his fifteenth year.

In Italy it is the custom of the seminarians to exchange their worldly attire at once for the clerical habit. They are only distinguished from the priests by red or violet cuffs, buttons, and belt, though these regulations vary in different dioceses. It was on September 19, 1850, that Joseph Sarto received the clerical habit, according to the



TOWN HALL AT CASTELFRANCO.

record of the books of the seminary. The tonsure, which follows the wearing of the habit, was given him, a year later, by the Bishop of Treviso, in Asolo, during the bishop's diocesan visit to that place.

When the young Beppo had entered the seminary at Padua, he could turn and look back upon the end of the

first part of his life. He was now away from home and family, from his native village and acquaintances. He had left the modest surroundings of his country life to live in a town filled with religious and historic memories and the splendid monuments of a glorious past. Who does not know of St. Anthony of Padua—*Il Santo*, "The saint," the people of Padua call him for short—and the magnificent many-domed church that is raised over his tomb? Who has visited Padua and not seen Santa Giustina, one of the most magnificent churches of the sixteenth century? Who has not heard of the great University of Padua, founded in 1238, maintaining its prestige all through the Middle Ages as one of the finest schools of law and medicine? The Council House—the Palazzo della Ragione—is a splendid monument of the architectural development of the twelfth century. The paintings which Giotto, and afterward Mantegna, have left in the churches and convents of the town are among the most beautiful and masterly achievements since the reawakening of art in that same century. All of these things were to become familiar to Joseph in the course of time.

What a difference there was for him, too, in the physical conditions that surrounded him now—the difference between the small and humble house of his native village and the large and splendid buildings of the seminary at Padua. Surely the boy must have had some sensations of awe, and, perhaps, a little embarrassment as well, when he looked upon the great buildings in which he was now to live and to study. It must have been like a revelation to him when he entered the grand refectory which was built long ago for the Benedictines, the walls of which are covered with inlaid woodwork, exquisite evidence, even to this day, of the sense of art and the industry of the monks who dwelt in these venerable halls, until the storms of the French Revolution drove them from their hallowed home. And then the church, with its upper part, where

the monks assembled for their prayers, and the lower part for the faithful. Even the glorious Castelfranco, which interested and fascinated him once, passed away before the overwhelming impressions of Padua. The library of the seminary filled several halls, and it was the very first library which Joseph had ever seen. The village boy had hardly a conception that there were so many books in the whole world; and thus he began the second part of his life in the ancient home of the Benedictines.

His father took Joseph to Padua himself. It was very hard for the boy to leave his mother and sisters, and the father had to repress his tears as he bade farewell to his beloved first-born son. His emotion may have been, in a vague way, a premonition of what was to come.



ALTAR PICTURE IN THE CHURCH AT CASTELFRANCO.

Youth, however, is adaptable, and though Joseph's heart may have ached, he soon adjusted himself to his new surroundings. Moreover,

these surroundings were both pleasant and happy for him, and thus the separation was not so poignant, the more so as the rigid discipline and the strict rules of seminary life were not hard for the peasant boy, after the discipline of poverty and self-denial which had been his all through his austere childhood. It is the compensating advantage to the poor that the hardships which they have early learned to endure with patience and resignation, make easy the denials, the disappointments, and the discipline of life, that come so hard to those whose early years have known little beside indulgence.

Every Sunday and holy day some of the pupils, dressed in their best clothes, had to go down to the Cathedral and take part in the choir at high Mass. On great feast-days all the seminarians had to go, and those who had good voices had to assist in the choir. The hours of recreation and of study were so wisely arranged that the mind and the soul were cultivated without impairing the development of the body. This was well for Joseph, because he had brought to the seminary both a healthy body and an alert mind, and, under the well-balanced regulations that governed the years of his class-work, he suffered no loss of physical vitality, while he vastly increased his mental equipment. Father Fusarini and the teachers at Castelfranco had done so much for Joseph that he was able to enter into the third class at once. At the close of the first school year, in September, 1850, Joseph took the highest prize. In the year of 1852–1853 the young Sarto took first rank in a class of thirty-nine. The books of the seminary still show his records of that year. These records are not given to the pupils; they are merely entered by the different professors and teachers in the books, and remain among the records of the seminary, a permanent evidence of the talents, the industry, and the character of the several students. They serve as a reference for the superiors before the ordination of the semi-



CHURCH OF ST. ANTHONY IN PADUA.

narians, a guide to the bishop in his choice among the newly-ordained priests for the different posts and appointments which he has in view.

The records of Joseph Sarto show not only no bad marks in his conduct, but are distinguished by direct praise. He was a model of good deportment. His attention to all his studies is pictured as *intensa e costante*, "intent and constant," or, one might say, "concentrated and persistent."



ENTRANCE TO THE SEMINARY AT PADUA.

His industry and his pluck are praised. His record for the first semester substantially agrees with that for the second. It is—Religion: distinguished, showing the highest interest in every branch of the study. Philosophy: excellent, because he is a good thinker, and acquires not only knowledge, but also understanding. Italian language: very good because of his ease in explaining the classics of the language, because of the purity of his style, and because of his wide knowledge of Italian literature. Latin

language: very good, because of a keen understanding, good translation, and pleasing style. Greek language: distinguished because of broad knowledge of the grammar and exactness in explaining and translating. Geography and history: notable because of his knowledge and clear understanding of events, especially of the more recent times, and of their historical sequence. Mathematics: very good; he has a great natural gift in this direction, and is especially apt in algebra and geometry. Natural history and physics: notable because of the clearness of his ideas, his exact knowledge, and clear demonstrations.

The student did not take drawing, nor did he study the German language. His handwriting is characterized as elegant, and very elegant. It is regular, clear, and pleasing. The rank of the scholar is *prima con eminenza*, "the first with distinction."

His father must have been highly pleased with the progress of his son during the first and second years of his studies; but the good man was not destined to have this joy a third time. On one of the last days in April, in the year 1852, the rector of the seminary told the student Sarto that his father was very ill. Joseph arrived at home only in time to receive the blessing of his dying parent on the evening of May 4th. The father dead, the mother was left with her eight children to do the best she could in circumstances that even with the help of her husband had never been easy. The youngest child, Anna, was only four years old, and the seventeen-year-old Joseph was the only one whose help might have seemed to offer any hope. If Joseph were to stay at home and take his father's place as *agente* in the village, and help Angelo in his spare time to plant the two acres of land which they owned, then everything might have been changed. But women left alone with a number of children often rise to a truly heroic energy. In every direction they try to make up to their children for the loss of the father. Day

and night they toil. Watching their children and thinking of their income, they become in truth the valiant woman of Scripture, admired and respected by all who know them. This proved to be the case with Margareta Sanson, now that her husband was gone. She never thought for an instant of keeping Joseph at home from his studies. He must go back and complete them. She had continued to earn an occasional zwanziger in her free time, by working at her trade of dressmaking. Now she would simply have to work twice as hard to earn even enough for the most pressing necessities. The older girls might help her a little, but not much as yet. Thus it was appointed that Beppo should return to Padua and complete his studies for the priesthood.

If the young student distanced all his fellows in knowledge and industry and progress, it did not make him either self-conscious or conceited. He was saved from such a misfortune by a native modesty which has remained with him all his life. And if he was distinguished by his piety and profound devotion, he was nevertheless anything but melancholy, or over-solemn. He was a good playfellow and took part enthusiastically in all the recreations. If there were any plays given at the seminary during the year, he was sure to have a part, whether the play were a comic or a serious one. This cheerful and genial humor he has preserved all through his life, and one need only look at his picture to become aware of it.*

* Among his fellow-students at this time who have attained distinction are Pietro Zamburlini of Bagnoli, afterwards rector of the seminary at Padua, then Bishop of Concordia, and now Archbishop of Udine; the Senator Antonio Capodilista; the canons Mavistello and Gazzetta of Padua; particularly, however, the Bishop of Padua, Joseph Callegari, who was for many years as a brother to the present Pope. It is not generally known that Bishop Callegari was offered the patriarchate of Venice before the Bishop of Mantua was selected. He, however, declined to accept the promotion. Bishop Callegari had great influence upon his

There is recorded of him at this time also an incident which stands out prominently as a prophecy of what his life was to be. One day he entered the home of an old peasant with whom he was acquainted, only to find his friend bedridden and in danger of starving to death through poverty. Of money the poor student had none, and he thereupon decided to share his food with the old man.



COURTYARD IN THE SEMINARY AT PADUA.

Every day for nearly three months the future Pope ate only a small portion of the food provided by the seminary, carrying the remainder each day to the invalid. The daily

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friend's life. His affection for him caused him to recommend him to Leo XIII. and to Cardinal Parocchi. Thus he had much to do with Don Sarto's appointment as Bishop of Mantua, and later with his going to Venice. It was said after the election of Pius X. that Bishop Callegari would surely be made the papal Secretary of State. However, this has not proved true, though Pope Pius hastened to testify to his esteem for his life-long friend by raising him to the Cardinalate at the first consistory he held.

sacrifice was only brought to an end by the death of the old man. Toward his teachers Joseph was always a willing and obedient pupil. There was never any excuse for complaint, reproach, or discipline in his case. One of his professors, Father Anselmi, is still living. The venerable old man wept with joy when he learned of the elevation of his former pupil.

Padua is still rich in churches and sanctuaries, in treasures of art, and in notable sights. The pupils were taken on the great feasts of the Church first to this church and then to that, and so they received constantly varying impressions, calculated both to deepen and strengthen the religious feelings, as well as to awaken a clear understanding of and a taste for all branches of art.

Thus passed the years which Joseph Sarto spent in the seminary at Padua, the years of his youth, and probably the happiest of his life. Rising step by step, he neared the day on which he was to enter the holy of holies and be made a priest.

In the Italian seminaries four years must be spent in theological study after the conclusion of the philosophical course. After the first two years the pupil receives minor orders at certain intervals, and is ordained subdeacon, then deacon, and at last to the priesthood.

Joseph Sarto was not educated in the seminary of his native diocese, Treviso, but in Padua, on account of the scholarship which had been granted him there. Nevertheless, his bishop wished to ordain him himself. Joseph, therefore, had to travel to Treviso each time that he received the different orders.

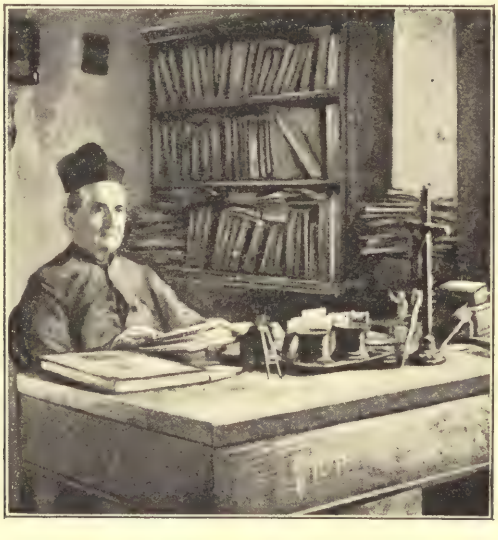
In the Ember days of September, 1851, Bishop Antonio Farina had given the sixteen-year-old boy the tonsure at Asolo. The venerable benefactor of the youth, the Cardinal James Monico, Patriarch of Venice, died a few months before, however, on April 24, 1851. The prelate, a most kindly man, had taken the liveliest interest in the



LOGGIA OF RAPHAEL IN THE VATICAN.

progress of his young countryman, but Joseph was not to be granted the pleasure of expressing his gratitude to the Cardinal.

The other minor orders, then the subdiaconate, then the diaconate, followed in the cathedral at Treviso. There



PROFESSOR ANSELMI, THE ONLY TEACHER OF POPE PIUS X. NOW LIVING.

was but one more step left to bring him to his longed-for goal.

Bishop Farina asked Joseph to come to Castelfranco for his final ordination, as the bishop would be there for some days on an episcopal visit. For Joseph and his family this was a most happy circumstance. Castelfranco was so near to Riese that all his family, as well as his acquaintances, could be present at the ordination, while they could not have afforded to journey to Treviso. The people at Riese had watched the progress of young Sarto step by

step with great interest and affection. Among the people in Castelfranco many still remembered the boy whom they had seen driving to school with his brother every morning behind a little donkey. Moreover, there were a number of friends and schoolfellows in Castelfranco. The Sarto family were much liked in the neighborhood, and thus Joseph's ordination became a sort of feast for the whole country round.



PIUS X. AS CHAPLAIN OF TOMBOLO.

At the end of the school-year, in August, 1858, Joseph left the seminary at Padua where he had been for seven years, and had grown from youth to manhood. His teachers and fellow-students were sorry to see him go, and showered prayers and good wishes upon him. He himself wept, for probably the pleasantest years of his life were now behind him.

He was only twenty-three years old then, and according to the rules of the Church, he was too young for ordination. Bishop Farina, however, had no hesitation in asking for permission in Rome to ordain him at once.

It was on September 18, in the year 1858, on the feast of St. Joseph of Cupertino, that the young deacon knelt at the altar of the church in Castelfranco to be anointed by his bishop as a priest of the holy Church of Christ. He

had prepared himself by a retreat of a week, spent in utter seclusion, for the hour for which his whole life had been one uninterrupted preparation.

It would be impossible to describe the joy of his mother. Attired in her best clothes and accompanied by all her children, she had come from Riese to Castelfranco early in the morning. This day of joy, however, was to be followed by an even greater one, when she saw her son celebrate his first Mass in the parish church of Riese the following day. Then she and her whole family received communion from his hands, and, after the Mass, the entire congregation crowded around and congratulated him.

When Joseph came home from church all his family awaited him on their knees, to receive his first blessing. The young priest laid his hands on his mother's head, and the mother kissed them. Were they not the hands of the Lord's anointed? One after another he blessed all the family. A few days later the mail brought him a great letter. It was the appointment of Joseph Sarto to be curate in Tombolo. The young priest was delighted with the work assigned him by his bishop, because it was to be in a parish where he would be among poor people, his own poor people, so to say, for whom he had been growing in devotion and love all his life.

Bishop Farina was not destined to watch long over the progress of the young curate. The bishop was transferred to Vincenza on August 28, 1860, but his successor, Bishop Frederick Zinelli, who was appointed September 30, 1861, was as appreciative of young Father Sarto's unusual qualities as his predecessor had been. It was through Bishop Zinelli that Father Sarto received the first promotion that started him on the career which was to end on the papal throne.



VATICAN MUSEUM, AS SEEN FROM THE VIA LEONE IV.

Chapter V.

SHEPHERD OF SOULS.

A SHORT vacation was naturally granted him after his ordination. As soon as it was over, Bishop Farina sent the priest to the little village of Tombolo on the River Brento. Tombolo is just about as far from Castelfranco as is Riese, and a good pedestrian could walk the distance in about three to four hours.

The church at Tombolo is built in the Doric style, like an old Roman temple, and, after the manner of so many Italian churches, it has a bell-tower, or campanile, standing a short distance away. According to the custom in the north of Italy, the altar stands out from the wall and has over it a canopy-like drapery. This style goes back to the old time when the altar was protected by a baldachin supported by four pillars, while, from the cross-bars that connected the pillars, hung curtains which were drawn from the time of the Sanctus until the communion. Even up to the sixteenth century the Blessed Sacrament was not kept in the tabernacle on the altar, but at one side of the church, in a closet-like tabernacle in the wall. The purpose of the chalice veil, *velum*, is, in fact, the same as that of these larger curtains of the olden time. So also is that of the little mantle or drapery of the tabernacle, the *conopœum*, which is still seen in our churches.

In addition to the main altar, the church at Tombolo had two side-altars. The stations of the cross were along the side walls. There were not then and there are not now any works of art in the church. The young priest was sent here as curate to the delicate and constantly ailing Father Costantini. The custom observed in most places, by which the curate lives in the same house with



ANGELO SARTO, BROTHER OF POPE PIUS X.

the rector, was not followed in the diocese of Treviso. Thus the young curate had to set up a household of his own. We can imagine how very simple and humble it must have been if we remember that another young priest of the Pope's family, Don Parolin, took the furniture of the little room in which the Holy Father was born to fit up his own little place when he was appointed to a

curacy. The income of a curate in an Italian village was barely enough to keep him alive. Moreover, he had to have one of his sisters to keep the little house for him. After the wholesome and plentiful food and the comforts of the seminary, hardships and self-denials were before him once more, worse than any he had suffered in his parents' home. Nevertheless, the young priest was filled with holy zeal, and cheerfully shared the poverty of his Master, discouraged by nothing, as long as it was possible for him to carry on his work of saving souls.

There had been no such sermons for many years at Tombolo as were heard there now. Everything that the young priest said could be understood by all, and yet it was always edifying, uplifting, and inspiring, and even people who had not been to church, or to hear a sermon for a long time, came to hear him. It was a positive joy to listen to him when he instructed children in the catechism classes. Father Sarto had the rare art of being little with the little ones. At sick-beds he was an angel. He knew how to awaken contrition, hope, and resignation in the hearts of the suffering. He prayed for them and with them, consoled them and encouraged them. Poor as he was himself, he always found some means of helping those who were suffering and in want, and when he could do nothing at all, his words and his presence were sometimes even more helpful than money.

His sister had but one complaint to make of him at this time. Don Giuseppe studied so hard at night, that he "used up so very many candles." The habit of using candles instead of lamps still prevails in many of the poor country-places in Italy.

Father Costantini, sick and suffering all the time, naturally had his peculiarities, and the youthful enthusiasm and zeal of his new curate fell back from them like waters dashing against the rocks, and made as little im-

pression as do the waters. He never allowed his curate to act on official occasions, for which he still felt able himself. He would not allow him to baptize nor to marry. It was toward the end of September in the year 1858 that Don Sarto came to Tombolo as curate, but not until June 30, 1867, was he permitted to baptize a child, and even then under unusual circumstances. The inscription of



THE CHURCH OF TOMBOLO.

that date on the baptismal record was written in the curate's hand, but was signed by Father Costantini. The inscription is something as follows: "Antonius, son of John and of Theresa Bussolin, daughter of Joseph, married in this parish on February 7, 1866. Born on the 28th of this month at noon, baptized at once by the nurse because in danger of death, and the ceremony was

repeated here by the curate, Don Sarto. The sponsors are, etc."

Most important for the young priest just coming out of the seminary and entering upon his work of caring for souls, is what manner of man he comes in contact with; whether or not he finds in his rector a man filled with the spirit of zeal for religion, from whom he may learn, and in whom he may confide, toward whom he will feel as a son, and to whom he will turn in difficult questions, a man who will warn him against over-zealousness and indiscretions, and who will be to him an example of a pious, devoted shepherd to the flock intrusted to him.

Don Giuseppe found in Father Costantini, in spite of his occasional querulousness, the example and direction needed to help him on in the way he began in the seminary. The quietness of his parish work was interrupted in 1866 by the alarums of the Austro-Italian war, which ended in the cession by Austria to Napoleon of the Lombardic-Venetian territory. Napoleon, on his part, turned this territory over to the King of Sardinia. The territory had come under the sway of Austria in 1807, when the republic of Venice lost its independence. This was a national misfortune hard to bear, not only in the city of gondolas and lagoons, but in all the former domain of the republic to which Don Sarto's home belonged. The loss was the heavier because it had brought upon that part of Italy the rule of the foreigner. It would have been impossible to have lived in those years of excitement and not to have looked with joy upon the evacuation of the Austrians and the union with Piedmont. When Austria finally relinquished Venice, after the war of 1866, the province was briefly under the control of the Emperor Napoleon III. He turned it over to King Victor Emmanuel. There was to be a popular vote, which was in reality only an outward formality, to ratify the results of the agreement. Both the curate of Tombolo and his rector, Father

Costantini, actively encouraged the people to take part in this voting, and both of them worked in preparing the list of voters and urging the people to be sure to cast their votes. A memorandum of the list of the voters, in the handwriting of the young curate Sarto, is still preserved in the town hall at Tombolo. Nevertheless Don Sarto felt that the patriotism of the priest finds its highest expression at all times in assuaging the suffering and misery that follow in the wake of any war.

After the bloody battle at Custozza, in which the Austrians were successful, the Austrian troops marched through Castelfranco and its vicinity. Then the Italian troops followed them, the Fifty-eighth Infantry Regiment staying about two months in that region. In Riese the house of the inn-keeper, Parolin, was the headquarters of the Italian officers. How much excitement, care, and hard work was crowded into these restless days and weeks in Castelfranco, as well as everywhere in city and village! No wonder the end of the Austrian dominion was hailed with inexpressible joy. The clergy were no less patriotic than the laity. Who would have guessed that the brave and patriotic way of the Italian soldiery of those days would lead on from Custozza to an impious end in Rome? And who could have guessed either that the curate at Tombolo would look from the windows of the Vatican forty years later upon the city in which he would be a prisoner by virtue of the movement which was beginning with the march of these very troops?

Don Sarto's financial and material conditions had improved a little by this time, for he had been able to help along his income by giving lessons to the children of a wealthy Jewish family, who spent the summer months in their villa at Tombolo. He, moreover, earned a certain reputation as a pulpit speaker, and was called upon to deliver sermons on special occasions in the whole neighborhood.

The word about him in Tombolo is that he was a true priest of Christ. Nothing that belonged to him was his, says the old teacher Pivato, of Tombolo, who is now sixty-two years old. "Don Beppo" was always a good friend of his, and helped him to obtain his appointment in



VIEW OF SALZANO, SHOWING THE CAMPANILE IN THE BACKGROUND.

1866. "He kept," says the teacher, "just as much as he absolutely had to have to clothe himself; he ate only what he had to eat to keep alive. The rest he gave to the poor." Paolo Busato, who acted as servant to the two clergymen, says that the poor were always waiting

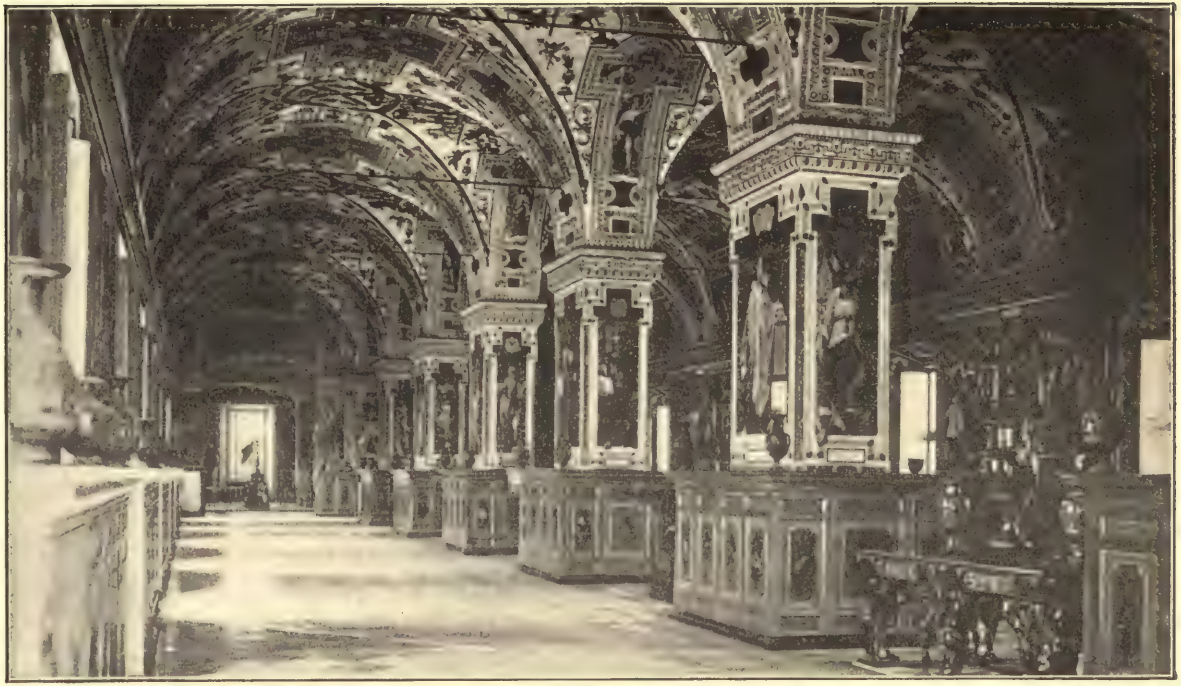
at the doors of the church for him. As in the old days of his childhood when he went to school at Castelfranco he was wont to take off his shoes and go barefoot along the country road, only to replace them when he came to the city, so when he had to go to the Alpine villages in the neighborhood to hold services he always put on wooden shoes instead of the more expensive leather boots, and all



THE CHURCH AT SALZANO.

the money that he saved by these self-denials went to the poor.

The life of the country curate and country priest is often one of almost tragic sacrifice. For, indeed, the country clergyman, though humble in the ranks of the Church, has upon his shoulders more actual human responsibility and human affairs than many a worker in a more brilliant



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sphere. Here he must encourage; there he must restrain; now he must be an adviser and counsellor to the young; then he must sympathize with the old; sometimes he must be at the bedside of the sick, both as a spiritual consoler, and sometimes even as a physician for the body; in the pulpit he must preach the word of God, in his daily life he must exemplify it; and over all his intense and constant labors there hovers a constant monotony, against the depression of which only the grace of God and his own inner resources can arm him. Yet, as a compensation, there is brought to him, by the simple people with whom he deals, an affection and a simple devotion which could hardly be his in any other place in the world.

Thus passed the first nine years of Father Sarto's priestly activity. It had not been without good fruit. The place which Pius X. had retained in the hearts of the people of his first parish was shown in the telegram that they sent him when he was elected Pope, and by their splendid celebration on the day of his coronation.* It may seem a little strange to the reader that the bishop could have left so unusual and gifted a priest so long in a little country place like Tombolo. Still there is in this very fact the design of Providence which was preparing the young priest for a great work, for which the foundation had to be laid deep and strong, so that it could be safely carried to the shining height which has its summit in Rome.

After nine years as curate in the little village of Tombolo, it was only a modest little country town to which the bishop sent him as priest. Nevertheless, in the new field his duties and responsibilities enlarged. In this independent position his activity could take a more individual form, and many a thing that had hardly

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* The parish has since put up a memorial tablet in the building in which Pius X. lived when he was curate.

entered into his thoughts before could be carried out here.

Sarto received his appointment in June, 1867. He was then thirty-two years old. He took possession of the rectory in his new home on July 14th in the same year, on the feast of that Doctor of the Church, St. Bonaventura.



THE RECTORY AT SALZANO.

Salzano is a village in the neighborhood of Mestre. By railway it is about the same distance from Treviso as from Padua, but it is a little nearer to Venice than to either of the other places. The priest's house, the *Kanonika*, is a stately building surrounded by a walled garden. The village proper has not a very large population, but the

parish itself covers a good deal of ground, and there are at least six thousand souls in it. The young priest took up his work in Salzano with even more enthusiasm than in Tombolo, if possible. His congregation received him with delight, for they had heard of him, and his great kindness won the hearts of all his parishioners, young and old. To this day the people of Salzano tell little stories of their former priest that show how well they think of him and how deep was the impression he made upon them. Once it happened that a corpse had to be brought from the farthest limits of the parish. In stole and surplice the priest accompanied the sacristan to the house where the dead man lay. But in this isolated neighborhood only one man could be found to help carry the bier. What was to be done? Don Sarto did not stop to think very long. He took hold of one handle, and with the sacristan and another, helped carry the body for about three miles to the cemetery. If there was a baptism or a funeral among the wealthier people who would be expected to give an offering, the poor of the parish stood waiting for him at the door, and Don Sarto never disappointed them, but divided all that he received, down to the last soldo, among them.

Sometimes it happened that the old sacristan overslept in the morning. Then the good-hearted priest would open the door himself, ring the bell, and prepare everything for Mass. By that time the sacristan, whom the ringing of the bell had awakened, would appear. Once when one of his parishioners offered to go and waken the old man, Don Sarto answered smilingly, "Let the old man sleep. Do you think I am not able to open the door and ring the bell? Permit me to do something for an old man. I shall be old myself some day."

Considering the great distances in his parish, he had bought himself a little wagon and a donkey, so that he might visit his spiritual children the oftener, especially

the sick and ailing among them. This humble vehicle of his met a carriage one day in which two young men were seated. As they wanted to have a little fun with the country priest they guided their horse in front of him several times. Don Sarto was not in the least excited by this little trick. Some peasants coming along, however, saw what the young men did, and exclaimed, "Are you making fun of our pastor?" And with these words they gripped the bits of the horses, and it was all that Don Sarto could do to save the young men from getting a drubbing, which would have made them remember the priest at Salzano for many a long day. It is told of him that he even sold this poor little wagon and donkey to help a poverty-stricken family.

Sometimes these journeys into the country found Don Sarto a long way from home at midday. Then he was apt to enter the first house he came to, and if the people were at dinner he sat down and ate with them, but he never drank their wine, or at best only sipped at a glass. The people of the house knew very well when they saw him coming that they must under no circumstances prepare a special meal for him. If Don Sarto could not sit down to a plate of soup and some *polenta* he would not eat with them at all.

Even in Tombolo Don Sarto often thought how he might improve the industrial and material condition of the poor people. He had in his mind schemes like those which are now taking shape in Italy in the Village Loan Associations and Savings Societies. When he had a parish of his own he could proceed to carry out the ideas he had formulated upon the subject. The countryman is proverbially suspicious toward the stranger, largely because every once in a while he is so successfully gulled by some clever speculator or schemer. Don Sarto, however, quickly won the confidence of his whole parish; moreover, he had, to a very large degree, the

ability to explain clearly and pointedly what he wished to do. It was to be a *Casa Rurale*, the members of which were to deposit their money in such form that in case of necessity they could borrow it back without paying exorbitant interest. His scheme was such a success that in a very short time the membership in his *Cassa* extended far beyond his parish and increased every year. This may be considered the beginning and foundation of that comprehensive activity which he displayed as bishop, and later as Patriarch, in all directions having to do with the social and industrial welfare of his people.

During the first three years of his labors Don Sarto was the faithful and zealous shepherd of his little flock. In the year 1870, however, he had to prove his devotion in a more heroic degree. It was the year in which the cholera raged, and Salzano was not spared from its ravages. Day and night he was unremittingly busy, going from one end of his parish to the other, bringing the consolations of our holy religion to the sick, helping bury the dead, caring for the widows and orphans. There was a small hospital in Salzano which had been founded by one of his predecessors, Don Vittorio Allegri. As long as the plague prevailed he spent hours in this little hospital daily. Later on, when he became bishop, and even when he was Cardinal, he displayed the same untiring self-sacrifice and devotion to the sick poor.

One occurrence in Salzano may be mentioned here specially by way of explaining it, for it has been distorted in most of the reports that were published in Italian papers. To help the better understanding of the case, it may be said in the first place that there are pious foundations in Rome and all over Italy, amounting to many millions of dollars, out of the interest of which poor girls, whose character is irreproachable, are given a certain amount of money to help them to enter a convent, or as

an allowance toward fitting them out if they are going to be married. The money is paid upon showing the marriage certificate, or upon receipt of word that the girl in question has taken her vows in a convent. In some places a deserving girl may sometimes obtain several allowances in this



A HOUSE, CENTURIES OLD, AT TREVISO.

way, but to do so she has to be able to show through the testimony of her parish priest that she is worthy. Any indiscretion on the part of the girl will cause her to lose the advantage of these endowments. The great incentive that such funds are to morality and good conduct on the part of the young women is evident. A priest of Salzano,

Don Bosa, had left thirty thousand gulden (about fifteen thousand dollars) in Austrian-Hungarian Government securities. The purpose of the bequest was to support seminarians from Salzano at the seminary at Treviso. The testator had, however, attached so many restrictions and limitations to the bequest that Bishop Zinelli refused the money. Don Bosa had foreseen such a contingency, and had added that the money should then be used as a fund to provide allowances for poor girls from Salzano, after the manner described. Each allowance was to amount to about three hundred lire, or sixty dollars. However, after the refusal of the seminary to accept the legacy, the heirs of Don Bosa claimed the money. Then Father Sarto went to law to test the validity of their claim, and it was decided in favor of the foundation for the allowances for girls. He therefore founded the Pia Opera Bosa. The principal, which in the mean time had been increased by several years' interest during the time of litigation, then yielded an interest of about eight hundred dollars a year, and is still in existence. It will be seen that each year thirteen maids of Salzano may thus be made happy by the bequest of Don Bosa, and the parish of Salzano was correspondingly grateful to Don Giuseppe Sarto for having brought the case to so favorable an issue.

From time to time the priest of Salzano visited his relatives and friends in Riese. He had remained as simple in costume and manners as they themselves. One of his sisters was married, and had gone to live in Possagno. He liked to visit her there, especially because of the beautiful monument which Canova, the great sculptor of the eighteenth century, had built in the place of his birth as a tomb for himself. Moreover, there was nothing in Salzano to please the eye of one who had so fine an appreciation of art as Don Sarto; but this work of Canova and the museum founded by him were a delight and a recreation. It has already been stated that the brother

of the artist, the titular Bishop of Minde, Sartori Canova, was the bishop who confirmed the little Giuseppe in the cathedral at Asolo.

During the year 1902, the nephew of the Pope, Don Giovanni Parolin, was appointed priest at Possagno. When the Cardinal-Patriarch of Venice, Sarto, started for Rome, he permitted Ghilda, the sister of Don Parolin, who had helped the Patriarch's sisters with the housework in the patriarchal palace, to go to Possagno for a little while, and he told her that he himself would call for her after the Conclave and take her back to Venice.

The parish of St. Bartholomew in Salzano has about forty-five hundred people. There is a hospital and an orphan asylum, both under the care of five Franciscan Sisters. The Roman Senator, Romanin-Jacur, has a large estate there, together with a villa and a weaving establishment, in which about three hundred women are employed. This is the only industrial resource, but most of the people own a little ground. The Senator Romanin-Jacur is a Jew, but on account of the many Catholic women in his employ, Don Sarto cultivated his acquaintance and won his friendship. Thus Don Sarto became the friend and consultant of the rich



THE CHURCH AT TREVISO.



FATHER SARTO.

Jew. The whole family grew to like him, and a request of the priest for a holiday on the occasion of the great feasts of the Church was always heeded. The Senator, in turn, grew so interested in his people, through his friendship for Don Sarto, that he always inquired whether the factory girls attended Mass, and if he wished to do anything for them he consulted Don Sarto, and may have placed the money in his hands for distribution. If there was a case of great want in the parish and Don Sarto did not know where to turn, he was always sure to receive help and sympathy from the old Jewish Senator. Later on they both met again in Mantua. Here, when the former parish priest was elevated to the Chair of Peter, the Senator Romanin-Jacur was a member of the City Council, and enthusiastically advocated the sending by that body of a telegram congratulating the new Pope.

The population in Salzano was very industrious and thrifty. When the present Pope was there he did a great deal to restore and improve the church. He had a new floor put in, and had the organ repaired. He also built a hall for the use of catechism classes and other society meetings. He introduced the stations, and raised money to pay for the pictures by selling a number of chances on articles which he partly collected and partly donated himself.

Don Sarto revived here the Brotherhood of the Blessed Sacrament, which had fallen into decay. He was not only a zealous and eloquent preacher to his own people, but was sent for to deliver sermons in Treviso and Venice. In



VIEW OF PIAZZA DEL POPOLO, ROME. ST. PETER'S IN THE BACK-GROUND.

Casale Monferrato and Vincenza he preached during the retreats for priests. When he took possession of his parish on May 21, 1867, he asked the people not to have any demonstration in his honor, but to contribute the money they would have spent in that way to a fund for the poor. Seven months later, when Bishop Zinelli of Treviso made his episcopal visitation at Salzano, he was astounded at the good accomplished by the young priest. At that time Don Sarto had his sisters Rosa and Lucia with him. He was assisted in the parish work by two curates and an old mansionary. How much his parish thought of him may be gathered from the fact that when he was made canon at Treviso the people presented him with a new soutane, because he had no money to buy anything for himself. When he was made Bishop of Mantua they presented him with a shepherd's crook. When he was made Patriarch they gave him a beautifully carved prie-dieu.

Treviso is a town which has been mentioned very frequently in connection with the life of Pope Pius X. It may not be amiss, then, to give a little description of it. It is a town of about twenty-five thousand inhabitants, and is on the main line of the railroad that goes from Bologna past Venice toward Austria. The walls and the moat that surround the city are a reminder of the old days when the town played a great rôle in the history of the Republic of Venice. The industries of the town are highly developed, and the surrounding country is very fertile. The climate is salubrious, and the territory in which the town is located is known as "the garden of Venice." Since the fourteenth century it has been an episcopal city. Before that time it was under the Patriarch of Aquileia. Since 1819 it has belonged to the ecclesiastical province of Venice. The cathedral is in the Lombardic style, and was built in the year 1141. It has, however, been very much modernized by repairs and changes. It contains splendid paintings by Paris

Bordon, an artist of Treviso, Paul Veronese, Titian, and other old masters. The church is dedicated to St. Peter, and beneath the altar is the body of the holy confessor, Liberalis of Altine, the patron of the town.

Besides the cathedral there are four other parish churches. The finest is the former Dominican church of St. Nicholas, which was built in 1221. The seminary was built in the first half of the fifteenth century, when Pope Eugenius IV. authorized its foundation, by a decree of September 25, 1437.

Among the many historical traditions of the town it may be mentioned that Charlemagne once spent Easter here.

In the Dominican Monastery there lived here at one time Nicholas of Treviso, who later became Pope Benedict XI., and who is counted among those the Church calls blessed. Here Pope Pius VI. was received on his journey to Vienna in 1782. The chapter of the Cathedral of Treviso has fourteen canons, two of whom are especially intrusted with the furtherance of the Gregorian Chant.

Such was the scene of activity to which Bishop Zinelli called Don Sarto in 1875, in the fortieth year of his life. This was a comparatively youthful age for a country priest to be made a canon of a cathedral. Canon Sarto, however, applied himself with such unremitting labor in all fields, his scholarship was so profound, his knowledge so wide, his wit so ready, and his manner so agreeable, that here, too, he was soon a favorite. The Bishop of Treviso had no need to regret his choice. When Don Sarto lectured at the seminary, whether it was on dogma, morals, Church law, or liturgy, he was at home in his subject. In the cases which were brought before the ecclesiastical court, his opinions were always clear and profound. In the many and sometimes very disagreeable transactions which it was necessary to have with the Government, he was always able to see the

tactful way by which amicable conclusions could be reached. He had, moreover, a genial and cheerful disposition, and was so full of the saving grace of humor that everybody liked to see him. Nobody could ever be angry with him, he was so simple and so modest.

The bishop recognized more and more, as time passed, what a gifted and talented man he had called to the chapter of the cathedral, and thus in a very short time one promotion followed another. The most important one was the appointment as rector of the seminary of the diocese. By this promotion the direction of the studies and the discipline of future priests were put into his hands. This was a task after his own heart. The students loved him and confided in him. He thought of everything; he cared for everybody.

To the sick he was like a Sister of Charity. He took part in the recreations and the pleasures of the young. He was always pleasant, and always thoughtful and kind, and to obey him, therefore, was more like being granted a favor than receiving a command. Nevertheless, he maintained firm discipline and brought the studies up to a high degree of efficiency. He insisted that the young priests, even if they were already in positions of trust and honor, must have a thorough knowledge of all theological branches if they wanted to take examinations. Unless they were fully prepared they dared not offer themselves while he was rector.

His influence upon the diocese was increased when he was made chancellor of the diocese and vicar-general. As such he accompanied Bishop Zinelli in 1878 on his episcopal journey through the whole diocese. They went from town to town, stopped at every church and chapel, every school and convent, and every detail was examined and investigated. Sarto had the tact and the talent of regulating abuses and negligence by his kindly advice and exhortations without creating antagonism.

The older Bishop Zinelli grew, the more the burden of the work fell upon the vicar-general. But this increased responsibility seemed only to develop his ability and his energy. No matter how busy he was, he was always ready and had time to deliver a sermon on some special occasion in the different parts of the diocese. And every place he went people flocked to hear him. As for himself, he remained the same simple and unpretentious man that he had been when curate at Tombolo. The only recreations he allowed himself were occasional visits to his mother in Riese, or to other relatives; then he absolutely forbade that they make any special preparations.

In the year 1882 Bishop Zinelli died. His death was a great grief to Don Sarto. The bond between the men had been very close, and some of the most precious lessons of the future Pope's life had been learned under the direction of the able and zealous bishop. After the funeral ceremonies the canons met to elect a vicar of the chapter, who was to administer the affairs of the diocese until a new bishop was appointed. Whom could they have chosen but Sarto? On September 25th, in the year 1882, the diocese was given a new bishop in the person of the Right Reverend Joseph Apollonio. Sarto, however, retained the offices which he had held up to this time.





VIEW OF MANTUA.

Chapter VII.

BISHOP OF MANTUA.

Don Sarto had passed pleasant and busy years in Tombolo and in Salzano. In Treviso life had become more serious and complicated. While honors grew upon him, cares kept pace, and the time was coming when he might be thankful if there were even gleams of sunshine through the clouds of responsibilities. His activity had attracted the attention of the great Cardinal Parocchi. It was an attention that was to develop later into a sincere friendship, and was decisive in the career of Giuseppe Sarto. It was Cardinal Parocchi and Bishop Callegari who now called the special attention of Leo XIII. to the priest who had been for years the practical apostle, so to say, among the people, of the principles laid down in the great encyclicals of Leo XIII. on social problems.

Cardinal Lucido Maria Parocchi was born in Mantua, August 13, 1833. He was a man beyond most of his contemporaries in experience and scholarship. On October 27, 1871, he was made Bishop of Pavia. The Italian Government, however, persistently refused to grant him the exequatur as Bishop of Pavia, and therefore he accepted the rectorship of the seminary, lived there, and delivered lectures in order to support himself. In 1877 he was promoted to be Archbishop of Bologna. Here, too, he met with the persistent opposition of the Government, so much so that

Leo XIII. called him to Rome in 1882 and made him Cardinal Vicar two years later. After his experiences in Pavia, the Cardinal appreciated the difficulties in the diocese of Mantua. The persistent refusal of the Government to grant the exequatur, or official recognition, which was necessary in order to enable the bishop legally to



HIS EMINENCE, CARDINAL PAROCCHI.

transact the business of his position, had made it impossible for Bishop Peter Rota, who had been appointed in December, 1871, to live there. Thus there had been no bishop for ten years, and the affairs of the Church were desolate and hopeless in Mantua. When Leo XIII. called Bishop Rota to Rome, the See of Mantua became vacant. In

1880 Pope Leo had become personally acquainted with the canon of Treviso on the occasion of a visit to Rome on the part of the canon. The Holy Father then made inquiries relative to Canon Sarto, and the reports that he received from the two bishops who had known him best were such that Leo XIII. came to the conclusion that he had found a man who might perhaps get along in Mantua.

The new bishop was consecrated by Cardinal Parocchi in Rome, in the Church of St. Apollinaris, which is the church of the Roman College. The consecration took place November 16, 1884, six days after the appointment, and the assisting bishops were the former Bishop of Mantua, Peter Rota, now titular Archbishop of Thebes, and Archbishop Giovanni Berengo of Udine. On the evening of the consecration Leo XIII. received the new bishop in private audience, and presented him, as a mark of his special regard, with a beautiful pectoral cross, and the *Pontificale Romanum*, in five morocco-bound volumes.

With the blessing of the Pope the new bishop set out for the scene of his future labors. He was in his fiftieth year at this time, and it was on the second Sunday after Easter, April 19, 1885, that he took possession of his new See in Mantua. The gospel of the day was the parable of the Good Shepherd who gives his life for his sheep. It is certain that Bishop Sarto was filled with a noble desire to follow the example of the Good Shepherd in his relations with his people, and to give up all his energies and even his life for their sake.

Every bishop has to send a report of the condition of his See to Rome every three years. For this purpose he has to answer a number of questions with regard to himself, his clergy, the Religious Orders in his See, the schools and religious education, confraternities, charitable organizations, and the religious life of the people. In this way



ROME—ISLAND OF THE TIBER.

the Pope is able to obtain a certain insight into the affairs of every diocese in the whole world; and, on the other hand, these reports are a sort of mirror in which the bishop can see the lights and shadows, the good and the evil in the conditions of the people entrusted to him, and arrive at an idea of what to do to improve his See.

According to the first report of the Bishop of Mantua, made to His Eminence, Cardinal Vincenzo Vannutelli, the Prefect of the Congregation, whose office it is to receive these reports, the diocese of Mantua had about two hundred and seventy thousand souls. There were three hundred and eight priests, one hundred and fifty-three parish churches, two hundred and fourteen public and two hundred and seventeen private chapels. The town of Mantua itself had thirty thousand inhabitants, of whom no less than one-third were Jews. How peculiarly difficult the situation was for the bishop may be judged by the fact that at the beginning of the century the See had been vacant for sixteen years until 1823, when Pius VII. gave Mantua a bishop once more, in the person of Monsignor Boggi. When he died after ten years, two years passed once more before Rome and Vienna could agree upon a new bishop. The new bishop died in 1844, and once more the See was vacant for three years. The same was true in 1868, after the death of Bishop Corti. Peter Rota was appointed as his successor in 1871, but the attitude of the Government made any effective episcopal activity impossible. Bishop Rota had been Bishop of Guastalla, but had been driven out by the mob. Then Pius IX. had him sent to Mantua on October 27, 1871. The Italian Government not only refused him the exequatur, but he was even sent to prison and exiled. At last he was called to Rome by Leo XIII. in 1879, and made titular Bishop of Carthage. This is in detail the story of how Mantua came to be vacant. It was not until November 10, 1884, that Sarto's nomination followed.

Worse even than this continuous desolation were the political upheavals. In 1866 the Lombardic-Venetian province had been joined to Italy. The new Government, vastly contrary to the expectations of the mass of the people, had made haste to suppress the monasteries, to take into its own hands the management of pious foundations, and to load down Church properties with the heaviest possible taxation. The loss of these properties might have been overcome, but the Government seemed determined to oppose religion itself in every form, and to open the door to all the powers of evil.

The great mass of the people had thus become estranged from the Church; there were thousands in the cities as well as in the country who never received the sacraments even at Easter time. Tradesmen and business men dishonored the day of the Lord by doing their work on that day as on any other. Lent and other observances of penance had fallen into disuse. People went through the civil marriage ceremony and did not trouble themselves to be married in the church. Blasphemy and profanity were in the mouths of the multitude.

What did the new bishop do, then, to better things in the first months of his episcopal activity? His report, which was rendered December 1, 1885, gives us some light.

After a short review of the foundation of the See and of its limits, of the number of churches, chapels, etc., the bishop speaks of his own labors.

On August 18th he announced a visitation of the entire episcopal See, and he commenced it on the fifteenth Sunday after Pentecost in the cathedral, and continued it through the different parishes of the city. He also administered confirmation in various places. On all the higher feast-days he had pontificated and then preached in the cathedral. He used every opportunity to preach in other churches in the city and in the country. On the

occasions of his episcopal visitation he sometimes preached three and even four times a day. He had commenced to correct abuses and irregularities wherever he found them. He tried, as far as possible, to do so kindly and tactfully. He pointed out as one of the greatest evils he had to combat, the neglect of many of the priests to preach and to teach the catechism. He did not cease to exhort them to fulfil this most sacred of their duties. He complains



THE CATHEDRAL AT MANTUA.

that in spite of the great lack of priests, he had no Religious Orders to help him out. The Franciscans, who had been most beneficently active in the city and in the whole diocese, had left a few months before, to his great sorrow. In the Monastery Camillus de Lellis there were only two priests, and these assisted the sick. They were, however, looked upon only as guests and strangers in the hospital of the city, and he was afraid that they would soon be sent away entirely. His only relief were the Jesuits, who

had done very much good in the city and in the diocese. Two of them were professors at the seminary. The others did not confine themselves to their own church, but helped in different parishes, especially by hearing confessions.

A great consolation to the bishop were the women Religious, who were active either as nurses, or in the schools and academies, where they taught the children of the poor as well as those of the wealthy.

There were one hundred and twenty-three pupils in the



THE BISHOP'S PALACE AT MANTUA.

seminary, and he had appointed two of the older canons for the management and house discipline, two for the studies, and he himself did not do the least thing in connection with the seminary without asking their advice. He visited the seminary almost daily to keep his eye on what was going on there, so that nothing might be lacking that was necessary to the health of the students, or that could promote their progress in scholarship or piety.

One can see how deeply the bishop felt the cares of his

See when he added to this first report of his the request that the Cardinal pray for him and for his flock, that he, the bishop, might be able to be a good shepherd in word and example so that his people would listen to his voice and not refuse to follow him.

The second report of the Bishop of Mantua was rendered December 14, 1888, for the years 1885–1888.

Three years had passed since Joseph Sarto had become bishop of the diocese of Mantua, and he had most conscientiously fulfilled his duty in his See. During the three years he had been absent from his diocese ten days, in response to a request from the Archbishop of Genoa to preach for nine days, and, at one other time, eight days, when he had directed a retreat of the clergy of the diocese of Adria. Outside of that he had left his diocese only for a day or two at the invitation of a neighboring bishop to preach, or to go to Rome in behalf of his own diocese. The visitation of the entire diocese with its one hundred and fifty-three parishes, which he had announced in 1885 and begun at once, had been completed this year. He had preached in every parish, heard confession, given holy communion, and administered confirmation. He had had conferences with the clergy, taught catechism himself, improved what he could improve, listened to the complaints and desires of all, and had left written rules and regulations with the priests, asking that they be followed conscientiously and exactly. "I do not write this, however," the report continues, "to take any credit to myself, for, in spite of what I have done and can do, it was but my duty and I seem to have been only a useless servant."

He always ordained the seminarians personally. He administered confirmation on his episcopal visitations, and in addition, from Pentecost to Trinity, in the cathedral at Mantua. If, however, he was called to dying children, he administered confirmation at any time. "The administering of this sacrament," he said in his report, "gives

me the longed-for opportunity to warn the faithful against the machinations of those who put false teachings into the hearts of the children, and also to speak against those godless papers that despise the teachings of our holy religion and vilify the Vicar of Christ."

There had been no diocesan synod for two hundred years in Mantua, but on September 10, 11, and 12, 1888, Bishop Sarto convened such a synod, to the great edification of the clergy, as well as of the people. Of the two hundred and fifty-five priests in the diocese, one hundred and ninety-five attended. A number of rules and regulations were agreed upon, and the bishop submitted them to Rome for approval.

According to the old custom, he preached in the cathedral seven times a year, on the occasions of the higher feasts of the Church. He did not content himself with this custom, however, but took every other opportunity he could to preach.

At the time of the visitation of his diocese, he preached several times a day in each parish he reached. When it was necessary he began missions for the people himself. In Advent and at the time of Lent, he had some well-known pulpit speaker preach every day, and he paid him himself out of his own income.

The bishop reported with a degree of joy that, in view of the total lack of Religious Orders in his diocese, he had been able to induce the Franciscans to return from the Venetian province to that beautiful shrine of the Blessed Virgin, Madonna della Grazie, and the people of Mantua and the surrounding places were once more making pilgrimages to this celebrated place of grace. This church, which was dedicated to Our Lady of Grace, was built in the year 1399, and is the most venerated of all the shrines of the Blessed Virgin in Northern Italy. From eighty to one hundred thousand pilgrims visit it every year now.

The Capuchins, who had been driven out at the begin-

ning of the century, with all the other Orders, and had returned in 1854, had lost their monastery once more, and left the diocese under the new laws. The bishop reported negotiations looking toward the buying of their ancient house, and hoped in a short time to have these Sons of St. Francis back.

The bishop described the eight hundredth anniversary of the birth of the holy Bishop Anselm,* who is the patron saint of the diocese, and whose sacred body rests under the high altar of the cathedral. The anniversary was celebrated in 1885, and as the time approached he had called the attention both of the clergy and of the people to the anniversary, and had appointed a special committee, in order that the commemoration might be celebrated in a fitting way. On every day of the seven days preceding the feast three sermons were preached. Many people came to hear these sermons, and their effect was visible in the great numbers who received the sacraments. After the hearts of the people were thus prepared for the feast, a three days' celebration was begun on March 16th, lasting to and including the 18th. There were services every morning and evening. The Bishop of Brescia pontificated on the first day; on the second, the Archbishop of Udine, and on the third, the Cardinal-Patriarch of Venice. On each day other bishops, all the clergy, and many priests were present, while the cathedral itself was filled with the faithful. The sermons which were delivered during the three days made so great an impression, that the committee decided to have them printed and published.

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* St. Anselm of Lucca was a nephew of Pope Alexander II. (1061–1073). He was upheld by the Countess Mathilda of Tuscany, the devoted adherent and friend of Gregory VII., when he was persecuted by her brother, the Emperor Henry IV. He was disliked by his canons because of his stringent reforms, and they finally succeeded in banishing him from his diocese.



CHURCH OF SS. VINCENT AND ANASTASIUS, ROME.

"May the good Lord grant," the bishop concluded in his report of the feast, "that the great joy with which the anniversary of St. Anselm was celebrated, may repeat itself in 1891 in honor of St. Aloysius, who was born in the diocese of Mantua; and that in repeating itself, the piety of the diocese and of the whole world may be promoted."

The bishop further related his efforts in behalf of the growing generation. He tried to form societies for young men and girls to lead them to virtue and keep a hold upon them. He also founded a school for orphaned and neglected girls, who were receiving no training or education. He placed this school under the direction of pious women in order that these girls might be taught some kind of work to enable them to support themselves.

The chapter and the clergy of the cathedral had certain rules and regulations that did not correspond in all things with the canonical laws. During his visitation the bishop had called attention to these defects, and his strictures had been kindly received. Thus he was able to submit new rules for approval.

In order to educate the people and interest them in matters pertaining to their faith, he had published notices in the papers that there would be weekly lectures in the hall of the seminary for the benefit of the public. The subject was the Holy Scriptures, and admission was free to all.

In order to provide general religious instruction, the bishop had ordered that on Sundays and holydays the catechism should be read and explained for half an hour. Half an hour of religious instruction should be given to boys and girls, and a sermon should be delivered from the pulpit, which should last at least half an hour. The catechism should be taken as the basis of the sermons, so that in this way the doctrines and moral teaching of the Church would be explained to all.



ST. ALOYSIUS GONZAGA IN THE COSTUME OF A PAGE.

After his first report it had been urged upon the bishop to hold so-called pastoral conferences twice, or at least once a month. At these conferences special questions relating to confession and to the other sacraments should be discussed. The bishop had done so as nearly as possible. There were now eight such conferences during the year in the city, and they were held in the episcopal palace. There were four in different parts of the diocese. He had also drawn up regulations and directions for holding such conferences. The main address had to be subscribed to by all those who were present, and should be sent to the bishop. Those who did not appear at these conferences had to show an excuse, and a severe penalty was set for any case in which the excuse was not sufficiently weighty to justify the absence. The bishop had taken occasion to exhort his clergy once more to do their duty in every way, and had pointed out to them the great necessity for a strict regard to morals on their part. He had also ordered that the priests should be given opportunity twice a year to hold a retreat in the seminary, and that once in three years all the priests in the diocese were obliged to make such a retreat.

The bishop seemed to take great pleasure and delight in the account of the progress of the seminary. He went there once every week, and sometimes every day, and did everything possible to induce the students and the teachers to improve their habits and their studies in every direction, so that they might become perfect and pious servants of the altar.

The last question which is asked of the bishop when he fills in his report is, whether he has any wishes to express. Bishop Sarto had three requests. Since Saturday had not for a long time been kept as a day of fasting, except irregularly, and was no longer looked upon as a day on which fasting was obligatory, he asked that the Pope publish a definite dispensation. A number of the feasts of the saints had been abolished by the Government, and, as many of them were no longer being celebrated in the churches of some of the neighboring dioceses, he asked that the same feasts be no longer held as obligatory in his diocese. His third request was of greater moment than the first two. In consideration of the frequent and easy removals of families from one diocese to another, the absence of a uniform graded catechism was very much to be deplored. Such a uniformity of the catechism would have the good result that everywhere in Italy the faithful would hear the truths of the Church preached in the same terms which had been impressed on their memories in childhood.

A review of the report will show that there were two special directions in which the bishop found the chief duties of his office—the advancement of the clergy in scholarly and religious ways, and the better instruction of the laity in the truths of the faith. With unremitting energy he was bent upon making the seminary the nursery for his future co-laborers in the vineyard of the Lord, and a place of piety and study. He took every possible means to abolish abuses among his parish clergy, to further

the study of the Scriptures, and to urge the priests to lead an exemplary life. He did not even hesitate at stringent measures when they were necessary to attain this great aim. In regard to the instruction of the laity, he said over and over again to his priests: "Preach, preach; teach the great and the small, the ignorant and the learned. What is necessary before all things is that the people



STREET IN RIESE, SHOWING DECORATIONS IN HONOR OF THE ELECTION OF THE NEW POPE.

should know the truths of the faith and the commandments of God and the Church. If we teach them these things, their lives will become better morally."

The next report of Bishop Sarto for the diocese of Mantua was rendered November 24, 1891, for the years 1888–1891.

The bishop began this report with a prayer for indulgence, "For what am I or what have I to show? In

the weakness of my abilities I am nothing, and I have done very little, and stand before God as debtor in so many things, where I have neglected what was necessary, or have not completed what I had begun.

"I have not been absent from my diocese, except for a day or so, two or three times a year, and then it was either to comply with duties to my relatives, or as a favor to a colleague in the sacred office, or else to look after the affairs of my diocese; for nothing is dearer to me than to be at home in my own house, to be always ready to serve any one who comes, and to be always among my sheep, to whom I am united by bonds of tried affection."

After the first visitation of the diocese, which was ended in 1888, the bishop announced a second one in 1889. He began it at once, but was prevented from continuing it, partly because he had to remain as a professor in the seminary for two years, and partly because he was able to visit only about a third of the parishes on account of the celebration of the anniversary of St. Aloysius. He himself had personally ordained the priests, with one exception, when he had allowed the Bishop of Pavia to do so. This was because the Bishop of Pavia had wished to confer Holy Orders on the occasion of the Jubilee of St. Aloysius in the church of the saint's shrine.

Bishop Sarto had administered confirmation in the cathedral at Mantua annually from Pentecost to Trinity Sunday; also during the visitations of his diocese, and if people came to him at the house who had not been confirmed, he confirmed them privately. Sometimes when he was called to dying Catholics who had not been confirmed, he administered confirmation in their homes or in the hospitals, wherever they happened to be.

After the diocesan synod in 1888, he made up his mind to hold another in the year 1891. This intention he had not been able to carry out at that precise time because of the many labors in his diocese, but he would hold it now.

Instead of the provincial council, the Bishops of Lombardy had a convention lasting three days, in order to discuss the means of protecting the faith, of elevating the clergy, and of promoting the piety of the people. Like the first report, the second shows that he himself had lost no opportunity of preaching anywhere. A description of the tercentenary of St. Aloysius filled up several pages of the report. One can see that it was a pleasure to the bishop to write of this. The Jubilee had been of great



THE TOWN HALL AT RIESE, DECORATED.

benefit, not only to Castiglione, the native place of the saint, but to the whole diocese. In the first place, the bishop had gained the means, by the collections taken up at this time, to repair the church at Castiglione, which had fallen into decay, and had also been able to fit it out with sacred vessels and the proper furnishings. As he was intent on celebrating the anniversary less by outward show than by reforming the lives of the faithful, he held a ten days' mission during the winter, with four sermons

daily. These missions had not been without rich spiritual fruit. For the immediate celebration of the anniversary a novena had been ordered, and nine bishops had taken part in it. Every morning and evening one of these bishops, or in the place of the bishop, some noted pulpit-speaker, delivered the sermon. In all the churches of Castiglione there had been special opportunities for going to confession, and there had been over twenty thousand communions. The celebration at Castiglione was the focus of the celebration in the entire diocese; and in all the parishes the zeal manifested had far exceeded the expectations of the bishop, the more so as pilgrimages had come from far beyond the diocese to pray in the native place of the Angelic Saint, and be strengthened by his example. "God grant," the report closes, "that all may take this splendid youth as a model, and keep his virtues and his qualities before their eyes, striving constantly to imitate him, and thus to improve themselves."

Wherever the sermon was omitted on the third Sunday of the month on account of the customary procession of the Blessed Sacrament, the bishop had recommended that the procession should not be given up, neither should the sermon. Rather preach a sermon, anyway, but make it short on such occasions.

It had been impressed on the priests that one of their first duties was to instruct the people and especially the children and the young people, in the truths of the faith. These instructions were to be given in simple and clear language, fitted to the understanding of the listeners. The bishop, however, was sorry to see that the children of the parish did not come to these instructions as diligently as they should. It was his opinion, too, that all priests should keep in their minds the thought that good shepherds not only care for the sheep who follow willingly, but seek to reach, also, the strayed and lost; and, further, that it must be the care of priests to keep themselves spiritually

active and resourceful, so that they may always be in a state to give spiritual food to their charges.

As a rule the conferences of the clergy were held eight times a year in the city, for the promotion of mutual acquaintance and charities, as well as for the purpose of encouraging the study of religious subjects. At every conference, therefore, a sermon was preached, taking for its subject the priestly life and labors, and some question of faith was discussed and explained. For the country clergy, however, the bishop could hold only four of these conferences in the year, partly because of the great distances, partly because of the excessive duties of most of the country priests, and partly because the country priests had not the means to journey back and forth very often.



BISHOP SARTO.

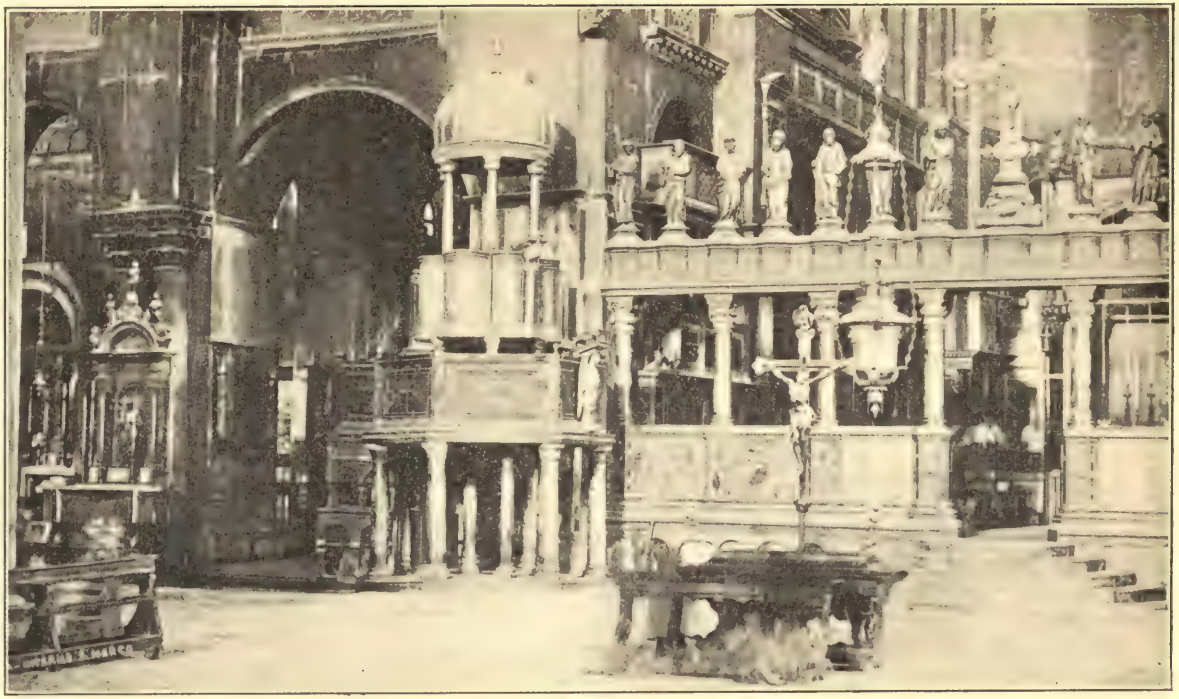
The bishop was pleased to say that his clergy were working for the honor of the Church and were generally serving as examples to the faithful; nevertheless, he continued to promote the true spirit with unmitigated zeal, and did not relax his watchfulness at any time, so that nothing irregular might escape him, that he might always be ready to correct anything he might find amiss, and help the straying ones back to the right path.

In regard to the convents of women in his diocese, the bishop is full of praise. "I cannot describe to you how much these *Virgines electæ*, these 'chosen virgins,' have done for the welfare of our girls and young women, and how much also they have helped in the salvation of families, by leading them to a closer observation of the divine commandments and the commandments of the Church."

These elect souls, who had entered upon the path of Christian perfection by the renunciation of earthly joy, and by leading, as far as possible, the life of the angels, seemed to him as the particular gift of the mercy of God.

At that time there were one hundred and sixty students at the seminary in Mantua. The bishop put the greatest emphasis upon discipline and order, as well as upon the selection of able teachers, so that the young students might later be a consolation and a help to the bishop. It was his aim that they should know at the very beginning how the clergy must live, and at the same time, by keeping in close touch with the seminary, he was able to observe the abilities of the different students and see whether they really had a true vocation. On Sundays and holydays the older students were selected to teach the children the catechism, and whenever he was in the city and was not prevented by other duties, he visited the seminary daily. He stopped to hear some of the lectures, and sometimes, if one of the professors was absent, he took his place temporarily and gave instructions himself. Moreover, he had chosen priests of the most tried and approved scholarship, piety, and experience to direct the studies and maintain discipline and represent the bishop, so that the absence of the head of the diocese in no way interfered with the students.

One of his griefs was that at the time of choosing church committees and trustees, men managed to crowd into the offices and boards who never came to church at other times, and who then made trouble and put difficulties in the way of the priests. Some of these men did not even report to the bishop himself, and at the time of his visitation, refused to submit their church reports to him or to listen to his advice. It seemed almost a miracle when, occasionally, he did meet with a pious and conscientious church committee, the members of which brought the books of the parish, submitted them to him, and were



INTERIOR OF THE CATHEDRAL OF ST. MARK, VENICE.

willing to listen to his advice and remarks. The general feeling was that the parishes were independent of the bishop, and only responsible to the civil authorities. In the case of confraternities and other lay organizations, the bishop was forbidden by the laws of the State to make inspection of, or exercise control over, the use of the income.

The bishop visited the hospitals very often to administer the sacraments, to console the sick, and to look after their spiritual needs. In the matter of the control of the hospitals all religious influence was prohibited.

It was a great grief to the bishop to have to report that in spite of all that could be done, a great number of Catholics had not complied with their Easter duty, although he had obtained the papal sanction for the extension of the Easter time, and had provided special confessors in the different parishes.

In regard to the days of fasting and abstinence, it might be said that there was very little attention paid to them, and that was not to be marvelled at, because evil-minded people of all kinds had been trying to destroy the very foundations of all authority, and were advocating license and indulgence in every direction. In this way, too, he accounted for the pernicious practice of working on Sundays and holydays and the missing of Mass by so many, while the public-houses, theaters, and dancing-halls were crowded. Moreover, the bishop felt compelled to complain of the terrible cursing and blasphemy that had become a common practice. Besides, the habit of marrying without the blessing of the Church, with only the civil contract, was spreading. He tried to correct all these evils and abuses by his pastoral letters and by improving the work in the parishes. In some places, it is true, he had met with a certain degree of success, but in others the abuses seemed to have increased, and the only hope he had left was the help of God.

Nevertheless, comparing this report with the two pre-

vious ones, it will be seen that there was a very considerable improvement in spite of the bishop's apparent discouragement. Bishop Sarto had not spent six years in his diocese for nothing. All three reports gave evidence of the spirit of the most holy zeal for souls and of the noblest understanding of his duties as bishop. In truth, no obstacles, no difficulties, no opposition really could discourage him.

Bishop Sarto's successor in Mantua was Paul Origo,



FAÇADE OF BASILICA OF ST. PAUL WITHOUT THE WALLS.

from Milan. On March 18, 1895, he was preconized by Leo XIII. and was consecrated by Cardinal Ferrari of Milan, in the cathedral in that city. But in consequence of the difficulties which the Italian Government put in the way of his taking possession of his See, he did not enter Mantua until May 13, 1897. His first report, therefore, is dated on December 5th of the same year.

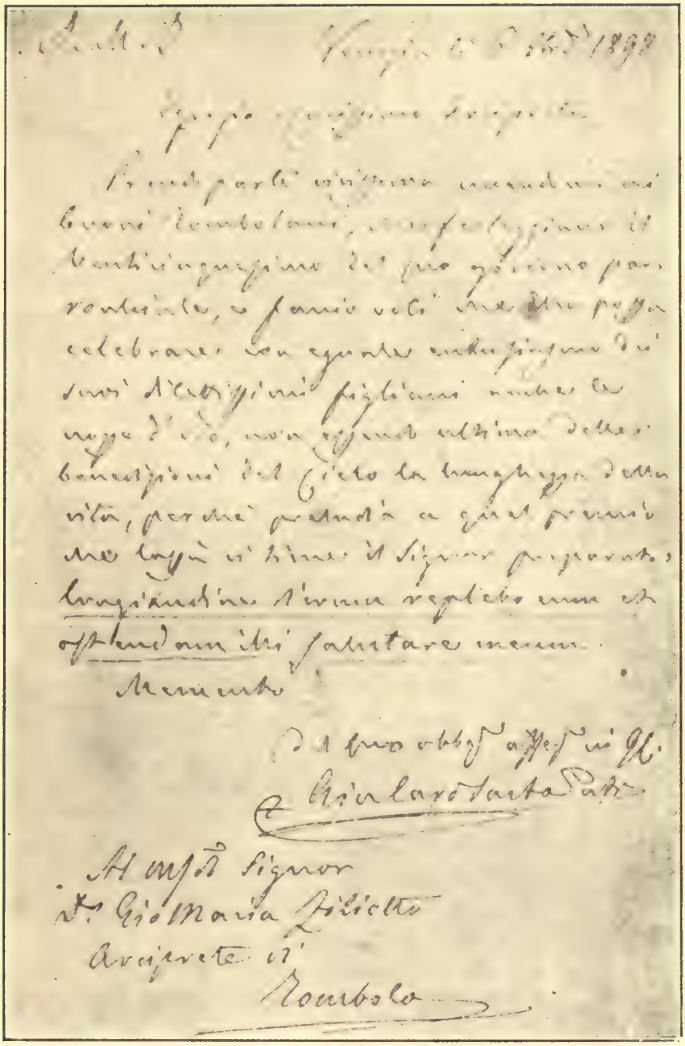
In this report there are many points which illuminate the work of his predecessor. How much Bishop Sarto in

his humility had concealed of his own merits in his reports was evident from the remarks of his successor. He had founded a Catholic paper, "Il Cittadino di Mantova," to champion the cause of Catholicity against the secular press, which was mainly dominated by Jewish influences. This paper needed financial help every year in order to maintain itself, and who but the bishop was to close up the breach and come to the rescue? The Socialists had a large following, both in the city and in the country. To counteract their influence, he founded Catholic organizations under different names in various places. To be sure, it had been difficult for them to develop and to bear the expected fruit. The new bishop reported with delight that the greater number of his clergy were leading model lives, and were an example to the faithful in all things. Those who had been tinged by liberal views at one time, had, with few exceptions, arrived at a better understanding and were now in complete accord with the Holy See.

Bishop Sarto had established a priest of great ability as rector of the seminary. The new bishop ascribed to this priest the good discipline of the students. A man of rare wisdom and understanding, the bishop felt that if he would continue at the seminary to the end of his life, it would be a great blessing to the diocese.

In addition to the light which this report of his successor throws upon the activity of Bishop Sarto, there are some other touches which may be given to complete the picture.

Bishop Sarto's special recreations were his visits to the shrine of the Madonna della Grazie, and to the summer residence of the seminarians at Sailetti. The Church of Our Lady of Grace is about two and a half miles from Mantua, and is visited every year by a great number of pilgrims from all over the Venetian provinces. After the suppression of the monastery there, the Italian Government permitted a few Franciscans to remain at the shrine.



LETTER OF CARDINAL SARTO IN WHICH HE CONGRATULATES THE PASTOR OF TOMBOLO ON HIS SILVER JUBILEE.

The bishop carried his griefs and his cares to the feet of Our Lady of Grace as often as he could. After the conclusion of his prayers he would make a visit to his brother Angelo, who, as has already been told, has a little shop here in which he sells the Government monopolies, tobacco and salt, and acts as postmaster as well. The vacation house of the pupils of the seminary is at the little town of Sailetti. It is a beautiful and healthful location, even nearer to Mantua than Madonna della Grazie. The reports of the bishop have shown how dearly he loved the seminarians, and how pleased he was when the pale, study-worn faces brightened up in the open air, and grew ruddy with color, and when he found the exercise in the open fields and long walks making them strong and hardy. Among these, his children of the spirit, he forgot his own cares and griefs.

In his report of 1888 Bishop Sarto mentioned the music at the anniversary celebration in honor of St. Anselm. He was much taken by the violins and flutes, which seem to have swept everything before them, so to say, with thei charm, at the pontifical Masses. Gradually, however, the bishop had come to have other views in regard to Church music, and had returned to the severity of the Gregorian Chant. When a priest he became acquainted with the now famous musician, Don Lorenzo Perosi, who had sought him in the confessional. It was through Pope Pius X., as Bishop of Mantua and Patriarch of Venice, that Perosi took the first steps in the career which has led him up to the leadership of the Sistine Chapel choir.

Bishop Sarto was at one time on the most friendly terms with the young director of the college (high school) in Mantua. He had, however, withdrawn himself from this association because the director had become altogether atheistic. When the bishop learned that the director was critically ill, he at once went to his house to ask whether he would not like to receive a visit from an old

friend. The bishop was admitted, stayed with him for more than an hour, and converted him. The bishop himself brought the Holy Viaticum to the dying man, and the old friends parted, both profoundly moved. A few days later the director died.

As Pius X. was truly the father of the poor, he himself had the simplest tastes, and his entire income was turned over for the help of the suffering. His charity was so great that he is said to have pawned his episcopal ring at times, because he was altogether out of funds.

He always went into the confessional in the cathedral at a certain hour of the day. At the shrine of Madonna della Grazie he spent hours on the occasions of pilgrimages. Afterward he himself gave communion.

No bishop and no priest will delude himself with the thought that by any amount of zeal and self-sacrifice he can make all his subordinates and people good Christians in a few years. St. Peter complained, "Lord, we have worked all the night and have caught nothing," and yet in the end the Lord does reward the labors of His servants.

The official reports which have been reviewed show that Bishop Sarto's time in Mantua was one of study and struggle. He had to deal with an unfriendly Government, which yet had a great following among the people; he had to combat Socialistic influences, especially in the lower classes; he had to overcome practices which had become precious and even sacred in the eyes of the people by their long existence;* he had to deal with a press which was inimical to everything pertaining to religion and morality, a press which did not hesitate even to attack him personally. These were mighty enemies which confronted the good shepherd day by day and step by step, necessarily frustrating many a wise effort and many a promising beginning on his part. To be sure, the bishop had trained

* For instance, the veneration of relics not sufficiently authenticated.

many young priests into good workers, but there were not enough of them, their means were very limited, and their condition sometimes was even pitiable. Moreover, there was no help to be expected from the Religious, for there were no Orders left in the diocese. The Church in this world, however, has always been the Church Militant, and Bishop Sarto fought with one hand, while he worked with the other, with little time and less means, to upbuild the walls of the New Jerusalem. Mantua became through him a model diocese.





A GONDOLA ON THE GRAND CANAL IN VENICE.

Chapter VIII.

CARDINAL-PATRIARCH OF VENICE.

Domenico Agostini, the former Bishop of Chioggia, was made Patriarch of Venice in the year 1878. He was an eloquent preacher and a profound scholar, particularly learned in the philosophy of St. Thomas. His charity was proverbial, and when he died, in 1891, it was Cardinal Parocchi who called the attention of the Pope to the Bishop of Mantua as a possible successor. It was upon the Cardinal's recommendation that Leo XIII. made Sarto a bishop in 1884. The Holy Father afterward followed the labors of the bishop with almost fatherly interest. According to his opinion, none of the prelates of Northern Italy were more worthy or capable of being the Patriarch of Venice than he. In his esteem for the Bishop of Mantua, Pope Leo XIII. agreed altogether with Cardinal Parocchi. Sarto, moreover, was a native of the province of Venice, and would probably be acceptable to the Venetians. Moreover, he had had no trouble with the Government in Mantua, and therefore would not be objectionable as Patriarch of Venice.

The Holy Father decided to make the way of the new Patriarch easier, and therefore at the consistory held July 12, 1893, Bishop Sarto received the purple and became a member of the Sacred College. Three days afterward he

was made Patriarch of Venice. The new Patriarch was assigned to the important Congregations of the Bishops and Regulars, and of Rites and Studies. As titular church, he was given San Bernardo alle Terme di Diocleziano. This basilica, as the name shows, had been part of the baths of the Emperor Diocletian. According to tradition thousands of Christians were condemned to labor on this great structure. Catherine Sforza, Countess of Santa Fiora, bought a part of the massive ruins of these baths and built a convent in 1598, which she turned over to the Cistercians. At the same time a part of the building was converted into a church and dedicated to St. Bernard in the Jubilee Year of 1600. The pious founder died in 1612 and was buried in this church. It was made a Cardinal's church by Pope Clement X. (1670–1676). He transferred the title, San Salvatore in Lauro, to this church, and created the Cistercian Giovanni Bona its first Cardinal. In 1825 the parish of St. Susanna was transferred to this church. The new Cardinal solemnly took possession of his church on June 15, the feast of the holy martyr Vitus. At the door of the church the Cardinal and his suite were received by the Superior of the Italian Cistercians, Don Bernardo dell' Uomo, and the General Procurator of the entire Cistercian Order, Don Mauro, who is now the abbot of San Bernardo. These, followed by the fathers and brethren, escorted the Cardinal to the altar. Then the prescribed ceremonies followed, and the dean of the Prothonotaries read the deed of transfer, which was signed by all present.

The Patriarch of Venice had as suffragans the Bishops of Feltre-Belluno, Ceneda, Concordia, Treviso, Padua, Vincenza, Verona, Adria, and Chioggia. The patriarchal diocese itself numbered one hundred and sixty-one thousand souls when Sarto took charge. There were forty-five parishes and three deaneries. The number of priests was two hundred and seventy-five.



FEEDING THE PIGEONS IN THE SQUARE OF THE CATHEDRAL OF ST. MARK, VENICE

Who does not know the city of the lagoons, the city of marble, which was once the queen of the seas? To be sure, when the new Patriarch came to Venice, the historic glory of the ancient republic had departed. Her merchant-ships no longer came home laden with the treasures of the Orient, and her galleys no longer held in check the maritime power of the Turks. The proud republic had become a simple Italian province.

Nevertheless, Venice was then and is still a marvelous city, with its canals and lagoons, its palaces and churches, with its cathedral of St. Mark and St. Mark's Place, with its Palace of the Doges, every inch of which has a story of its own; with all its treasures of sacred and profane art, brought here from century to century. Beauty enough for one city there is in the cathedral of St. Mark alone, with its inimitable decorations and its mosaics dating back to the year 1100, the exquisite workmanship of its altars, the vast wealth of its treasures and its relics, the most venerable of which is the episcopal chair of St. Mark the Evangelist, which is said to have been brought to Venice by merchant-ships which a storm had driven to the coast of Egypt.

Brilliant as was the transfer from Padua to Venice for the bishop, who was now only fifty-eight years old, it was nevertheless with a heavy heart that he left a diocese which he had come to love so much, for which he had worked so untiringly and prayed so unceasingly, and where he was beginning to see the fruits of what his hands had planted during the nine years of hard work. His simple and beautiful mind had had as little expectation of the patriarchate of Venice as later of the Chair of Peter. The priests and the faithful wept when they saw their bishop go—the bishop whose zeal and kindness had won the hearts of all.

The elevation of the Bishop of Mantua to the patriarchate of Venice met with an unexpected obstacle. The



INTERIOR OF THE CATHEDRAL OF ST. MARK, VENICE

Italian Government refused to grant him the exequatur, and so he was not able to take possession of the patriarchal palace as Patriarch. Sarto had announced his proposed promotion to Venice to the Italian Government before the consistory which gave him the red hat was held. This communication, however, was not unexpected, and the explanation offered was that this notice was not sufficient, and that the permission of His Majesty, the King, was to be asked for the appointment. The Italian Government did not base its claim so much upon the privileges which the Emperor of Austria once held in the matter of the appointment of the Patriarch of Venice, but upon the ancient right of the Doges of Venice to nominate the Patriarch.

After the ceremonies, at which Pope Leo invested the new Patriarch with the pallium in the usual way, the Holy Father took Cardinal Sarto into his private apartments, and had a long consultation with him as to the best way to proceed in view of the attitude of the Government. The Pope said that the notice which had been sent to the Government before the consistory was the greatest concession that could possibly be made in regard to appointing a new Patriarch. The Pope advised the Cardinal that after the receipt of his bulls he should submit a copy of them to the Government and once more ask for recognition. If it were denied him again, there would be nothing left for the Holy Father but to look into the question from a legal point of view; this he would do and send the Cardinal his opinion as to the rights of the Italian Government in the matter.

The opinion was prepared by the vicar of the chapter at the cathedral of Venice, Canon Francesco Mion. It was printed on April 8, 1893, and published in Venice, so that the people of Venice might understand the case. This forced the Government to publish its own side of the case, and a very noted lawyer, Senator Rinaldi, was entrusted with this task.

A review of the main points of the opinion of the Venetian canon is both pertinent and historically interesting. In the year 579 the Patriarch Elias of Aquileia was compelled by the repeated invasions of the barbarians to transfer his seat to the Island of Grado. Pelagius II., who was Pope at that time, approved this action, as Aquileia had been burned and plundered several times by the bar-



THE CARDINAL RETURNING FROM THE EUCHARISTIC CONGRESS.

barians. The diocese of Venice, which belonged to the jurisdiction of the patriarchate of Grado, had had for its cathedral-church the Church of San Pietro di Castello, since 775.

The Signoria, or Council of Venice, spared no costs to enrich the Church of St. Mark and the chapel in the Palace of the Doges. Their generosity began with the

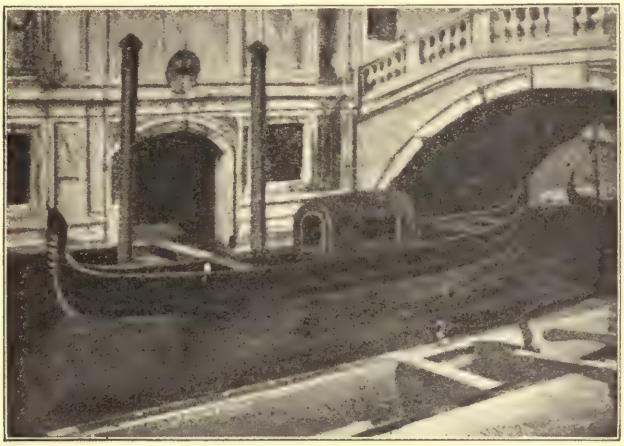
tenth century, and in time these places became marvels of art, but the treasury of the rulers of Venice was persistently closed to the bishop and to his throne-church. His income was confined to the tithes of the legacies, which, however, were divided into four parts—for the *Mensa* or support of the bishop, for the support of the clergy, for the maintenance of religious buildings and services, and for the poor. The bishop was therefore commonly called *Episcopus mortuorum,* the "Bishop of the Dead," because his income depended upon the number of deaths and the means left by those who died.

In 1451 Pope Nicholas V. transferred the patriarchate of Grado to Venice and united with it the Sees of Grado, Castello, Eraclea, and Gesolo; but the income remained so small that in 1509 the Patriarch of that time, Antonio Contarini, had to put a tax upon his clergy under the name of *Subsidium caritativum.* Later on the financial condition of the Venetian See became a little easier, partly through bequests, partly through gifts and endowments of wealthy Patriarchs and their relatives, and partly through a regular amount set aside from the Church revenues by the Signoria of Venice for the use of the Patriarch.

Pius IV. then granted the Doges and the Senate of Venice the privilege of patronage over the patriarchate, with the distinct explanation that it was done merely as a matter of generosity on his part. In 1797 the republic of Venice came to an end, and with it the privilege granted by Pius IV. When the storms of the French Revolution had subsided, and quieter times had come to the Church in 1814, some thought could again be given to the conditions of the patriarchate. After Napoleon turned the conquered republic over to the Emperor Joseph II. of Austria, the latter made an agreement with Pope Pius VII., transferring the patriarchate from San Pietro di Castello to St. Mark's. The Pope then granted the Emperor of

Austria the right of nomination, that is, the right to express a preference for a certain person and to petition Rome to make that person the Patriarch. Thus the Patriarchs of Venice under this agreement were Monico in 1827, Mutti in 1852, Ramazotti in 1858, and Trevisanato in 1862.

When Austria lost Venice to Italy in 1866, the new Government declined to exercise any of the obligations which Austria had assumed in the agreement made with



THE CARDINAL'S GONDOLA AT VENICE.

Pius VII. This refusal, therefore, annulled all privileges in the matter of the nomination of the patriarchate. In spite of this the Government tried to insist upon the ancient privilege at the time of the appointment of Bishop Agostini as Patriarch in 1878. The same course was followed at the appointment of Sarto. Finally, however, the Government yielded to the legal opinions which were adverse to its position, and granted the exequatur to the new Patriarch. Accordingly, the solemn reception of the

Cardinal-Patriarch in Venice took place on November 24, 1894. The new Patriarch had some distinguished predecessors; the most brilliant of these Venetian Patriarchs was St. Laurence Justinian, of whom the Signoria wrote to Pope Nicholas V.: "We have in our city a Patriarch who is a man of the most blameless life and character. He is rich in the treasures of true holiness, and he is so honored, loved, and venerated in our city and by all the citizens and inhabitants of the Venetian domain, that words will not express it to you."

He died in the year 1456 on January 8th, and was canonized by Alexander VIII. Innocent XII. fixed his day as September 5th, the day on which he is said to have become a Patriarch.

This was the brilliant procession of princes of the Church which the Bishop of Mantua saw before the eyes of his soul when he mounted the steps of the episcopal throne of St. Mark's. It is truly remarkable that among all of these distinguished and holy men there was one virtue that was common to all in a most striking manner—this was their great and unlimited devotion to the poor, and the personal self-denial and simplicity which they practiced in their own lives. In this way the new Patriarch was their worthy follower. The boy of Riese, the curate of Tombolo, the priest of Salzano, the canon of Treviso, and the Bishop of Mantua had not changed. He was still the unassuming, self-forgetting man. When he entered his new home in Venice on November 24, 1893, he was received with great enthusiasm by the people. Even the soldiers saluted when, surrounded by white-robed Carmelites, he went up the carpet-covered entrance to his palace. The renown of his activities, of his unbounded charity, and his enduring amiability had preceded him, and had won the hearts of the Venetians before he had even entered into the city of lagoons.

The Cardinal-Patriarch of Venice was in Rome at the beginning of the winter of 1897. He did not tarry long, however, but hurried back to his beloved Venice. Then he sent his first report from Venice to Rome on December 1st. The preface closed with the plea: "Kindly advise me and tell me what you consider necessary, and I promise to follow all your advice and commands cheerfully and submissively." At the close of the report he entreated prayers for himself and for his people. "May God help



THE CARDINAL'S WORK-ROOM.

the shepherd to lead his people by word and by example, and may He help the people, that they may listen to the voice of the shepherd and follow him."

In regard to religious services in the cathedral, the Cardinal reported that in addition to the organized singers who render the chorals daily, there is a band made up of trained musicians, who follow most conscientiously the Congregation of Rites in regard to Church music.

The income of the Church in the city as well as in the country had been narrowed down to the very smallest possible amounts by the well-known governmental regulations; yet the solemn celebration of the Masses stimulated the piety of the faithful, which seemed to grow with opposition.

The seminary had a library of more than thirty thousand volumes, a collection of paintings, and a meteorological observatory. There were sixty-seven students who were studying for the priesthood, and a great number of young people attending the preparatory school. Only a few of them were able to pay their yearly tuition, and, as the State appropriates some of the Church's income here, too, they had to fall back upon Christian charity.

For himself, the Cardinal reported that he had been absent but a few days from Venice during the three years of his administration, and then in response to the invitation of neighboring bishops to take part in special ceremonies and celebrations. He had always asked the permission of the Holy Father, however, before he had gone. He had just completed the visitation of the entire province this year.*

The Cardinal said that he had made all preparations for holding a diocesan synod, and he expected to follow that up very shortly with a provincial synod. He always ordained the candidates for the priesthood himself and administered confirmation. He had administered confirmation several times a week and sometimes every day, in private houses and in hospitals, as often as there was danger of death. Even, as when he was Bishop of Mantua, he never neglected to preach when there was opportunity, or when he could find occasion to do so. The conditions which made his labors difficult in Venice were not unlike

* There is a memento of this visitation shown in a photograph of a page from the church register of St. Elizabeth's Church of the Lido, which is reproduced in this volume.

those he had met in Mantua. There were parents who neglected to have their children baptized in spite of entreaties and admonitions. Couples contented themselves with going through a civil ceremony, and did not trouble to have the blessing of the Church. Boys and girls were kept away from Christian instructions. Holydays and fast-days were alike neglected. Still, there was another



CHAPEL IN THE PATRIARCH'S HOUSE AT VENICE.

side to the report of the Patriarch that was not so dark. The Eucharistic Congress had been held in Venice the year before. People had been prepared by religious exercises and had held a number of public celebrations to the glory of God and Our Saviour, and he believed that this public veneration of the Blessed Sacrament would have the result of strengthening the love for divine things in

the souls of the faithful, and promote their piety and virtue.

The Cardinal also reported that the priests of the different parishes were becoming more and more diligent in the matter of preaching on Sundays and holydays and in Advent and Lent, and if they were prevented from doing so, called in other priests to deliver the sermons. Moreover, the instructions on Sundays and holydays were being given very faithfully by the priests both to boys and girls, and, in some parishes, even to adults. The Cardinal regretted, however, that there was so little instruction given to adults, and yet they needed it so much. And, he added, that at opportune times he constantly urged the priests not to neglect this most important part of their duties, and devote themselves to it with energy and zeal.

The whole town, he reported, was divided into five deaneries, and in each of these monthly conferences were held, at which questions of doctrine, religion, and morals were discussed. All the priests were under obligation to attend these conferences, especially those who were engaged in parish work and in the confessionals.

The Patriarch was able to give a very good account of his clergy. He praised the religious organizations of both men and women. He said they were a great help to the Church in Venice. How deeply interested he was in the seminary one can tell by the following words of the report: "The seminary is as the apple of my eye to me; I look upon it as my own house and visit there very often, and sometimes unexpectedly, so as to be able to watch over the discipline and, also, over the studies and the diet, that there may be no shortcomings, either in regard to piety, to scholarship, or in the hygienic conditions."

The Cardinal said he visited the hospitals frequently in order to administer the sacraments, to console the sick, and to care for everything in regard to the spiritual life.

The hospitals were entirely withdrawn from ecclesiastical jurisdiction; nevertheless, the Religious Orders in charge of the hospitals were most conscientious in regard to their duty to both the spiritual and physical care of the patients.

The second report from Venice was dated March 12, 1901, and covered the years 1897–1900. This report was in the Cardinal's hand-writing, while the first report was only signed by him.

In many directions the second report was the same as the first. There were, however, certain differences which may be noted. The Cardinal said that the dignity of the episcopal office demands of those who occupy it that they be an example in piety and activity to others. He said that he must confess that in doing his duty he had fallen far short of that picture which the Apostle Paul sets up for Timothy: "It behooveth therefore a bishop to be blameless, . . . sober, prudent, of good behavior, chaste, given to hospitality, a teacher." Nevertheless, he said that he could give assurances that he had always been faithful to the regulations of the Church. He would soon have completed the second visitation of his diocese. He administered the sacraments and Holy Orders personally. In the year 1898 he held a diocesan synod, and had its conclusions printed. He preached at every opportunity, especially on holydays. The different fraternities and societies which languished, and in some cases had died out entirely, he had reawakened to activity and useful-



WAITING-ROOM IN THE PATRIARCH'S HOUSE.

ness. He had in addition introduced a number of pious societies and organizations which were calculated to strengthen the faith and improve morals by prayer and spiritual exercises. He had also helped to found societies for the young and for the workingmen.

The fields were white for the harvest, but the laborers were few; nevertheless, only such boys were admitted to the seminary whose habits and sentiments seemed to justify the belief that they would devote themselves permanently to the service of the Church. The number of the pupils was sixty-five, which was too few for the needs of the diocese, but, as the students were all poor, he could not afford to support any more. The philosophical studies were based upon the teachings of St. Thomas Aquinas, according to the wishes of Pope Leo XIII. In addition to the theological studies, great weight was put upon the careful observance of all ceremonies of the Church and of her regulations in regard to sacred music. In addition to the monthly meetings for questions concerning the faith and morals and of religious services, he also had some of the priests noted for their scholarship deliver addresses on the most varied subjects—the Scriptures, apologetics, social problems, canon law, as well as lectures on secular subjects, which touched upon the domain of religion and the Church. Everybody in the audience had the right to ask questions, or to make objections after these discourses.

The Cardinal praised the piety of those who belong to the confraternities and religious societies. To combat common vices, among which he mentions blasphemy, he preached incessantly against them, and urged the priests to work for the improvement of the morals of the people, both in the pulpit and in their private associations.

He lamented at the close that there was still so much left to be desired, in the face of the unhappy condition of



THE GRAND CANAL, VENICE.

religion and of the constant annoyances to which the Church was subjected.

The Life of the Patriarch.

The patriarchal palace in Venice was erected in the city's days of splendor. It is a magnificent structure as to its outward appearance, and its interior has some magnificent halls and splendid apartments. As soon as the news of the Cardinal-Patriarch's elevation to the Chair of Peter became known, visitors from the city and tourists from all over the world began to make the palace in Venice the objective point of their journey. The very first day after the election over eight hundred people wrote their names in the register in the waiting-room of the palace. On the following two days the number rose to over three thousand. One of the first to inscribe his name was Don Carlos, Duke of Madrid and Spanish Pretender. The Pope's three sisters and his niece, Ghilda Parolin, were kept busy day and night receiving the many visitors and congratulations.

The waiting-room was lighted by a beautiful crystal chandelier in the highly decorated ceiling. It is fittingly a masterpiece, for, since the memory of man, Venice has been *the* city of the world most prominent for the beauty of its glass. The reception-room adjoining is more elaborately decorated and fitted out than the smaller waiting-room. The furniture is upholstered in red, and the Patriarch's chair, beautifully carved and gilded, occupies the place of honor. There are three chapels in the palace. The smallest and simplest of them was chosen by the Patriarch as his own private chapel, in which he said Mass almost daily. Here, too, as often as possible, he recited the stations.

The larger chapel was used by the Patriarch for private confirmations, for special marriage ceremonies, and on

such occasions as the marriage of some member of the nobility.

His study was a simple room. There was a plain writing-table, loaded down with a mass of manuscripts and books. Above his desk-chair there was an oil painting of the Blessed Mother with the Infant Jesus. Next to it was a photograph of the Cardinal's mother.

In his bedroom there was a picture in a gilded frame of the Child Jesus in the manger. Before the prie-dieu



HOUSE OF THE PATRIARCH AT VENICE.

there was a crucifix, and opposite to it a richly decorated Easter candle.

No photographs have been offered to the public of the kitchen of the palace, which was the domain of the Patriarch's three sisters, assisted by their niece, Ghilda Parolin, daughter of their married sister in Riese. One thing is certain—they were not taxed very much to please the Cardinal in the matter of his food. When he was made bishop his sister wrote him anxiously: "Beppo, how

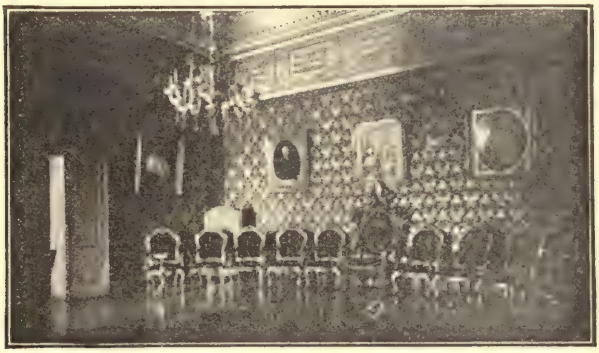
shall I cook for you now that you have become bishop?" And he answered, "The same as you always have; just as much and no more." And the same was true when he became Cardinal. When the sisters went to market for supplies for the kitchen they did not have to overload their baskets.

He never gave his sisters any regular pay or allowance, and consequently they were unable to save anything for themselves. To them "Beppo" was their providence. Don Perosi, the famous musician, who was most intimately associated with the Patriarch of Venice for a number of years, says that the Cardinal always rose very early, even at five or half past. After he had read Mass he took a cup of black coffee. He always ate his dinner at noon, and it invariably consisted of some vegetables and meat. He never had any fruit except when it was presented to him. He generally had guests. They were, however, not invited to dinner, but only to the so-called "breakfast" at noon, which was in reality the Cardinal's dinner. When clergymen came from the country, or he had visitors from one of the previous scenes of his activity, they were, as a matter of course, asked to remain for "breakfast" with the Cardinal. On such occasions it sometimes happened that there was a second course. The Cardinal was always witty, and good at imitating different dialects; in this way he entertained his friends with such delightful stories that they forgot the simplicity of their meal. When the peasants of his native town came to market at Venice, there was a great feast at the Patriarch's, for they were all invited to eat with him, and he himself presided.

He had chosen for his private servant a somewhat clumsy and uncouth person, a boy called Giovanni Gornotti. In a letter to the rector of the College of the Lombards in Rome, the Cardinal called him a famous type, a splendid fellow, "*quel tipo famoso.*" Gornotti could neither read nor

write, and, as for the formal requirements which might have been expected of the valet of the Cardinal-Patriarch, he knew less than nothing, but he was as good as gold and loved his "padrone" above everything else in this world.

Upon the recommendation of his physician, the Cardinal took a daily walk during the last few years. He usually crossed over to the Lido in a little vaporetta, or steam launch, "omnibus," as they are called in Venice, in which any one can ride for two soldi. Then he walked up and down under the trees reciting his breviary, and made a



RECEPTION-ROOM IN THE PATRIARCH'S HOUSE.

visit to the Church of St. Mary Elizabeth in conclusion. He would sometimes go into the rectory adjoining the church and visit the priests. This visit was always received with pleasure, for, in view of the well-known simplicity of the Patriarch's habits, the priests never had to be at a loss to entertain him.

The Patriarch's income amounted to about twenty-three thousand lire annually, or about forty-five hundred dollars; but how much he managed to do with that forty-five hundred dollars! He maintained, in the first place, ten poor students in the seminary, allowing one hundred

dollars a year for each. Nobody knew anything of this, except his solicitors and the rector of the seminary. At the beginning of each month his steward submitted to him a memorandum of the regular and necessary expenditures. The little that was left for the Patriarch's own use he devoted to charitable purposes.

The Patriarch of Venice has the right to wear the purple cappa magna at solemn functions, just as a Cardinal does. The valet of Agostini, Cardinal Sarto's



THE SALA DEI BANCHETTI IN THE PATRIARCH'S HOUSE AT VENICE.

predecessor, offered to sell to the new Patriarch the cappa magna he had found among the effects of his late master. Cardinal Sarto was delighted to be able to buy it for one hundred lire, about twenty dollars. As the violet cincture, or broad belt, which he wore as bishop, had to be changed to red, Sarto gave it to a dyer, who, however, did not seem to be able to turn the violet into the proper shade of red. The band came out more white than red. The Cardinal only laughed and said, "Well, it is better so; you see we are getting close to the Papacy." The Cardinal had



CARDINAL SARTO LEAVING VENICE TO ASSIST IN THE ELECTION OF A SUCCESSOR TO POPE LEO XIII.

only a nickel watch, which he had bought for the magnificent sum of ten francs, or two dollars. This he carried in his vest-pocket, attached to an ordinary black cord. A wealthy gentleman presented the Cardinal with a gold watch, urgently requesting that he should use that and no other; but a few days later the Patriarch had returned to his nickel watch. He had met somebody who needed help, and the watch went.*

His love for the poor and suffering knew no limits. In Venice there was poverty not only in the huts, but sometimes also in the palaces. A gift that would help the poor washerwoman would not always save the family of a countess from the most urgent want. In these cases there was nothing for the Cardinal to do but to go to a rich Jew money-lender, who was very obliging to the Cardinal-Patriarch, as he considered it an honor to count him among his clients. The Cardinal's sisters always kept his linen carefully locked up. Otherwise there probably would not have been a piece left. He never discriminated in his charities, but considered only the suffering that needed help. Once a local politician, who had taken pleasure in abusing the Cardinal over and over again, fell into utter want. In his extremity he called upon the Patriarch whom he had so often abused. The Patriarch knew the man well, but received him kindly

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* Another attempt has since been made to present the Pope with a more valuable watch. As a New Year's present Prince Frederick of Schönburg-Waldenburg sent the Holy Father a gold watch decorated with brilliants. The Pope sent his thanks to the prince, but said he would continue to wear the nickel watch which he had bought when he was parish priest. At one time while he was Patriarch he was at a conference of gentlemen when he pulled out this same nickel watch. One of the men present, smiling a little, asked him if he knew what time it was. "Oh, yes," the Patriarch answered, cheerfully. "Nickel watches keep very good time."

and helped him as far as he could. What the breviary says of his great predecessor, St. Laurence Justinian, might well have been applied to Cardinal Sarto.* When there were any men employed around the palace, making repairs and so on, the Cardinal always saw that they wanted for nothing, and left word that they were to be given refreshment between times, so they would not be over-fatigued or exhausted by their labors.

How could the poor Cardinal have obtained money to

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* In the year 1433 Eugenius IV. named him Bishop of Venice, an office which he very earnestly struggled to avoid, and which he discharged with great honor. He changed in no wise his way of living, but kept always to his beloved poverty in his table, his furniture, and his bed. He kept but a small household, saying that he had another very large one, in Christ's poor. At what hour soever any one came to see him he was always ready to receive them; he helped all with the tenderness of a father, not refusing to charge himself with debts that he might have wherewith to relieve misery. When he was asked with what hope he incurred these liabilities, he answered: "With hope in my Master, Who can easily meet them for me." And the providence of God put not his hope to shame, but helped him amply with unexpected funds. He built several convents of nuns, for whom his watchful care ordered a more perfect way of living. He labored much to wean married women from worldly folly and display, and to reform the discipline of the Church, and the lives of all. He was indeed worthy that Eugenius should call him in the presence of the Cardinals "the glory and ornament of the Episcopate," and that his successor, Nicholas V., should transfer the title of Patriarch from Grado, and create him (in 1451) the first Patriarch of Venice. —*St. Laurence Justinian, Marquis of Bute's Translation of Breviary.*



ON THE LIDO.

travel about in Europe, to cross the Alps, go over to Munich, or even to Rome? His vacations consisted in going home to his mother in Riese, or to some of his relatives, or friends. Once in a while he went to see that friend of his youth, Bishop Callegari of Padua, and now and then to some special celebration at this or that place, such as the laying of a corner-stone, or the dedication of a church. Then there were the official visitations of his diocese. Cardinal Sarto made his first journey to Rome in June, 1877, at the time of the episcopal jubilee of Pius IX. This was two years after he was made canon in Treviso. When the Venerable Pius blessed the young canon, he hardly suspected that his second successor was kneeling before him. But the picture of the noble Pope impressed itself indelibly on the soul of young Sarto. It was probably before his mind again when he took the name of Pius X.

Cardinal Sarto did not see Pope Leo XIII. until 1880, two years after the latter had been made Pope. Sarto was with a pilgrimage from Northern Italy. When the bishop became Cardinal he went to the Eternal City a number of times.

He made his dear mother especially happy by taking her to Rome at the time of the consistory at which he received the red hat. He presented her to Leo XIII., who received her most graciously and congratulated her upon the rare distinction which had come to her in having a son whom she was privileged to look upon as a Cardinal. This was the last great joy of the good woman in this world. On June 12, 1893, she saw her "Beppo," as she always called him, in the robes of a Cardinal. In October he visited her once more in Riese, and on February 2d of the following year she died. It was impossible for her son to go to the bedside of his dying mother, or even to attend the funeral. The Cardinal, however, had a solemn High Mass celebrated for her soul, and had alms

distributed among the poor of the village in her memory. Later he had an inscription placed on her tombstone, which he composed himself and which has already been quoted.

The friends of the Patriarch in Venice were among the best and most high-minded men. There were the Mayor, or Syndic, of Venice, the Count Grimani, and the distinguished lawyer, Count Paganuzzi, who was for years the soul of the organized efforts of the Catholic laity in



INTERIOR OF THE CHURCH AT LIDO.

Italy, Saccardo, editor of "La Difesa," Monsignor Mion, the Vicar-General, and that zealous priest, Monsignor San Fermo. There was never a more faithful or devoted friend than Cardinal Sarto himself.

A priest of Venice gives a picture of the Patriarch's life and relations with his people while in Venice. He never liked to shut himself in his palace; he liked to see people coming and going, as well as go out and see them. His walks in Venice were famous. It was these walks, in fact, that made him so popular. He would go along the streets, with one pocket full of centesimi and the

other filled with candies. To the poor children who came running toward him he would give the centesimi and to the better-dressed ones, the candies. This kindness to the children always won the parents, and sometimes he would find himself surrounded by a great crowd of women and children. He would listen amiably to all they had to say, and ask questions, giving them advice when he could. He was always most sympathetic with the poor people, who told him of their little private troubles —cobblers, fishermen, washerwomen, and others. In a little while they looked upon him as a personal friend, and the Cardinal never suggested in any way that he did not remember the particular person with whom he was speaking, but treated every one as an old acquaintance and a friend.

He did not confine his social visits to the nobility, but visited the middle-class people as frequently, and with as much apparent pleasure. Sometimes when he could spare the time he went through the canals in his gondola, and sometimes on foot through the narrow streets of Venice. It was the poor people he met on these occasions, to whom he was the *Buono Cardinale*, the good cardinal, the dear and beloved friend whose loss they mourned even while delighted at his deserved good fortune.

Cardinal Sarto not only preached frequently but most excellently. A visitor in Venice who heard one of his sermons in the great cathedral of San Marco described the Cardinal's sermon as follows: "Suddenly from the high pulpit there came clear, full-sounding words. An emotion went through the crowd around me. There was a sound of moving chairs—the moving closer of many people. Then there was such a silence as one rarely finds in the churches in Italy. Surrounded by the clergy on the right, and on the left by the symbols of his dignity, the crozier and the mitre, stood Cardinal



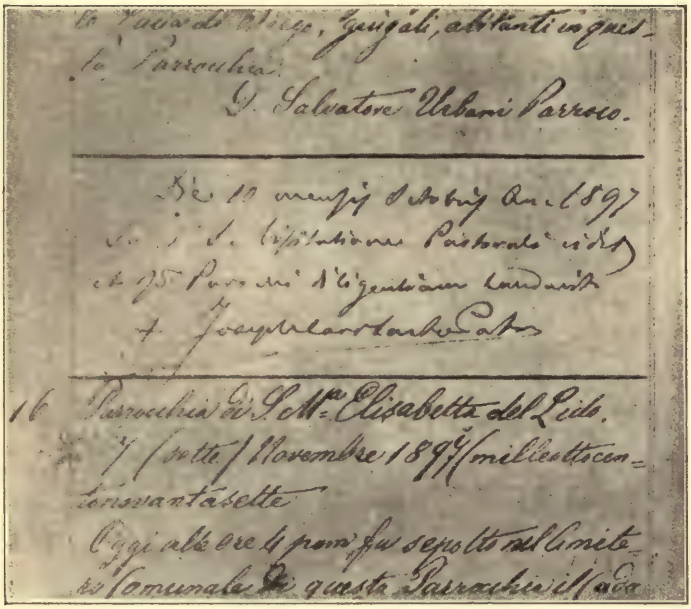
THE BRIDGE OF SIGHS AT VENICE.

Sarto, the Patriarch of Venice. His presence breathed dignity, mildness, and humility. This was the first impression we got of him. The high forehead, above which there is a snow-white crown of hair, stands out strikingly from the little scarlet cap. He has large dark eyes, which rest meditatively on the audience for a few minutes. There is a gentle, almost child-like look about the mouth, and yet that mouth can speak such powerful and moving

words, every one of which sinks deep into the heart of the listener, driven home, so to say, by the calm and dignified gestures which accompany them. In the melodious tones of the Italian language, which alone steal on the ear like music, the sermon tells of the great conflict which is being waged between the spirit of the age and the words of Jesus Christ. Then he speaks of the means of ending it, simply and yet eloquently practical. Glowing with enthusiasm, bearing altogether the stamp of a noble and distinguished personality, the sermon makes an impression which is unmistakable. When an audience of Venetians remains so silent it is surely a mighty spirit which has this extraordinary effect."

The Patriarch was always on excellent terms with the Mayor of Venice. In the difficult position which the attitude of the Italian Government placed him at the time he first went to Venice, he carried himself with extraordinary tact and discretion. He announced his coming to the Mayor, who was himself a partisan of the anti-clerical type. The Cardinal's letter was a model of tact and of ecclesiastical dignity. He expressed the hope that he would meet with the sympathy and help from the municipal administration which would make it easier for him to administer his sacred office, for, different as the respective fields of activity were, both had the same object in view—that is, the true welfare of the people. There could, in truth, be no conflict between the two powers, because the Author of both religion and society was the same.

The *Syndico* answered the Cardinal's letter very politely, and welcomed him. He looked upon their two spheres of power as clearly defined, and felt that there would be no conflict, especially in view of the amiable moderation in the personal attitude of the Cardinal, which his letter had shown. He felt that such moderation and such frankness would be sure to lead to a better under-



ENTRY OF EPISCOPAL VISITATION BY THE CARDINAL-PATRIARCH IN THE RECORDS OF THE CHURCH OF ST. ELIZABETH OF THE LIDO.

standing than compromises and agreements could. These expectations indeed were not disappointed. To the end of his stay in Venice the Patriarch remained on amicable terms with the local administration, whatever the attitude of the general Government itself.

The Cardinal never antagonized the Government in any way. Wise, discreet, and careful in all things, he knew how to avoid everything which might tend to widen the breach; and yet he was at all times most faithful to the papal policy. The Government insisted over and over again that its opposition was not addressed to him personally, but to the principles he represented, and yet in spite of this constant assurance of the Government, the

least needless aggressiveness on his part would have resulted in an open rupture.

Thus Cardinal Sarto prevented any open conflict with the Government; nevertheless, the relations between the Cardinal and the Government never became as cordial as some of the papers have declared them. He was in a difficult position, and with the reserve and care which this position necessitated, there was no question of attaining great cordiality. He never forgot the relationship between the Quirinal and the Vatican, yet, at the same time, he remembered that Venice came legitimately to Victor Emmanuel. There was no reason why the Venetians should not look upon his successors as their lawful sovereigns. It was therefore tactful, and, to a certain extent, obligatory, to meet the rulers with due respect and courtesy, and any other attitude on the part of the Patriarch might have occasioned divisions and disruptions which would have resulted unhappily for the souls entrusted to his care. Moreover, Cardinal Sarto, like Leo XIII., was intensely patriotic. He loved Italy, and the divided condition of the country was undoubtedly at all times most painful to him.

When King Humbert came to Venice in the year 1895 to receive the visit of the German emperor, Cardinal Sarto asked the Vatican whether he should visit the monarch or not. Leo XIII. answered that he should use his own judgment in the matter. Then Cardinal Sarto, accompanied by an appropriate suite, visited the king and took occasion at the same time to explain to him the unhappy position in which the lack of governmental recognition placed the Patriarch. The king listened to him very amiably, and was delighted with the Cardinal's manner and personality. When he returned to Rome he was full of praise for the attitude of the Patriarch of Venice; and the Patriarch on his part received the exequatur.

At the time of the assassination of King Humbert in the



CHURCH OF SANTA MARIA DELLA SALUTE AT VENICE.

summer of 1900, the Cardinal-Patriarch issued a manifesto, expressing his horror and grief at the crime, the same as did the other Italian bishops. The manifesto asked the clergy and the people to pray. There was to be a memorial service in the cathedral of San Marco, in union with the city administration. Moreover, the priests were advised to report what they had done in their respective parishes in the way of holding services. The manifesto

concluded: "In view of this most despicable crime, we pray to the Lord for the soul of the illustrious dead, and we pray, too, that the Lord may remove the fruits of that spirit of deception and of error which is such a great danger to the nations, and that the Lord may enlighten the leaders of public affairs with the spirit of wisdom and judgment, so that passions which are so dangerous to society may be effectually combated and restrained."

When the widow of the murdered king, Queen Margherita, came from Monza to the city of Venice, Cardinal Sarto called upon her and expressed his sympathy for her.

On the last journey of King Victor Emmanuel III. to Venice in May, 1903, Cardinal Sarto called on him officially. In spite of the instructions of the king that the Patriarch was to have precedence over every one else, the Prefect of Venice had already been admitted to audience when the Patriarch arrived. The Patriarch waited quietly and patiently, chatting with the generals and the officers in the anteroom. As soon, however, as the king knew he was present, he ordered him to be admitted at once. Then he talked long and pleasantly with him, and personally attended him to the door. The Catholic cause had thus, apparently, been advanced once more, and Catholic principles had not suffered in doing so.

The time of the laying of the corner-stone of the new campanile, which took place April 26, 1903, was also a trying time for the Cardinal's tact. It was questioned whether he was to be present at all. He was not only present, but he laid the foundation-stone himself, and made a splendid speech in the presence of the Count of Turin. He thanked the count and the Minister of Instruction for their attendance; nevertheless, he did not wander from his religious and social theme into a political digression, as had the speakers who came before him.

Calm, joyous, and full of the courage of one who is sure of his cause and of himself, he stepped upon the platform, holding the hand of the Prince of Savoy. As he did so, the low clouds which had obscured the sun during the day suddenly parted, and a magical light seemed to stream from his mitre and his cross, heightening the dramatic effect of his presence. As he began to speak to the great mass of people in the open space there was a strange silence at once. "No spectacle," he said, "is so worthy of admiration as that of a people which asks the blessing of God at the beginning of a great undertaking. Never, indeed, does human genius manifest itself so nobly as when it bows before the Eternal Genius, the source and center of all other genius. Never do the works of human genius show in a more majestic and solemn aspect than after the invocation of the Almighty Power which blesses them and stamps them.

"I congratulate myself, as well as you, noble representatives of Venice, that you have decided, as true interpreters of the feelings of good citizens, to inaugurate the rebuilding of our campanile by a solemn, public, religious act, and that, too, on the feast-day of the Evangelist St. Mark, so that Venice, which flourished for so many centuries under the protection of its patron, may awake once more to a new era of good fortune under his auspices. I con-



CARDINAL SARTO BLESSING THE SEA.

gratulate myself and you, who are proving yourselves to be worthy sons of fathers who were convinced of the vital truth that they build in vain for whom the Lord does not direct the building, and who never approached an undertaking without first calling upon the name of God and imploring the protection of the Blessed Virgin. Through religion, united to patriotism, our ancestors honored their country with the most faithful love, with a profound veneration, with a heroic devotion. By the strength of these two sentiments, more than by the strength of their political ideas, they accomplished the glorious deeds of the past and raised themselves to prosperity and to renown. Thanks to religion, Venice was the center of European culture, the city of learning and of fine arts, the queen of the seas and the circle which connected the Orient with the Occident commercially, at a time when other nations of Europe, and even the other cities of Italy, were sighing and suffering under the yoke of barbarism.

"The Venetians always traced the source of their prosperity back to their religion. Because religion was the soul of their labors, the guide of their deliberations, the inspiration of their laws; and, for this reason, too, they built churches and altars, devoted asylums of piety and institutions of learning to religion, and immortalized its triumphs in superb monumental architecture.

"Therefore nothing could be a greater honor to the civil authorities and dearer to the Venetians than to transmit the memory of the great event of to-day, united with the veneration of religion.

"No, the citizens of Venice do not feel, in the erection of this campanile, as did the descendants of Noe. They have no desire to try to exalt their personal glory by building a Babylonian tower, but they wish to glorify the name of God, to leave a testimony of their faith to their sons, and a memorial of their true patriotism.

"May the new campanile rise in conformity with the

rules of art and in harmony with the wonderful church and place which surround it, so that people looking upon it may behold that incomparable climax of beauty which is designed by reason, felt by the heart, and blessed by God. May the campanile of San Marco rise, blessed by heaven, and may the day hasten when the new bells will ring out, heralding to the world, together with the



CARDINAL SARTO RETURNING FROM BLESSING THE CHAPEL AT MOUNT GRAPPA.

true glory of Venice, 'Glory to God in the highest: and on earth peace to men of good-will.'"

The Bishop of Mantua had been a most devoted and zealous shepherd in his diocese. He showed the same qualities as Patriarch of Venice. Poor as he was, he was always willing to give what he could toward repairing an old church, or to help build a new one. He liked to dedicate the religious buildings himself. The church in his native village, Riese, was restored in the year 1902, largely through his help. When he came to Riese at the time of the dedication there was great joy. The Cardinal,

however, improved the opportunity to administer confirmation. The Cardinal gave the sum of forty dollars toward the restoration of the Church of Caorla. He then went to Caorla and preached the sermon at the time of the completion of the work. To make the best possible use of his time, he also went to Portogruaro and presided at a meeting of the Catholics of that district. On March 23, 1898, he consecrated the new parish church in Sospirolo, and he stayed there for two days to the great delight of the people. Then he visited the Carthusians at Vedana, near by, who had borne the greater part of the cost of building the new church. The Patriarch was always ready to go outside of his diocese to take part in religious celebrations, if, in doing so, he believed he could help save souls and give glory to God. He was invited by the Bishop of Chioggia, which is southward of Venice on the Adriatic, to take part in the diocesan celebration in honor of our crucified Lord. He was accompanied by the Bishop of Adria. He pontificated in the Church of San Domenico, and then carried the Blessed Sacrament through the streets of the city, followed by a procession of thousands of people. The procession led on to the Ponte di Vigo, where the Cardinal mounted a marble bench and blessed the sea. The magnificent ceremony is still vivid in the memory of all who took part. When the election of the Patriarch was made known in Chioggia, and hundreds of people visited the bridge where he had stood, there was great joy in the city. Even in July, just before he left for the Conclave, the Patriarch sent word to the General of the Dominicans in Rome asking him to send two good preachers to Treviso. In Treviso the anniversary of the Blessed Benedict XI. was to be celebrated in 1904. Pope Benedict was born in Treviso and was called to the Chair of Peter from the Dominican Monastery in that place. The Patriarch asked that one



CHIOGGIA. VIEW OF CANAL SHOWING FISHERMEN'S BOATS.

of the preachers be prepared to deliver sermons to the better educated, and one to speak to the people generally.

The journey of the Patriarch to the top of Mount Grappa to bless the chapel devoted to the Mother of Our Lord has become widely known. The shrine was completed and blessed in the Holy Year at the end of the century. Mount Grappa is something over five thousand feet above the sea level, and is the highest mountain in the Venetian country. At the first glimmer of daylight the Cardinal mounted a white donkey at Bassano. The donkey had been decorated with bunches of flowers and was covered with a red blanket. Amid the ringing of the bells, the thundering of the guns, and the shouting of the people in the villages and small towns through which he passed, the procession wound slowly up the mountain. They stayed over night in a small shelter, which the Alpine Club of Bassano had built in the year 1887. When the Cardinal started off again shortly after midnight, fires had been built on all the high points within the reach of the eyes. People by the hundred, however, who had gone up the mountain on foot, were now crowding around the Cardinal. They were constantly being joined by others coming from all directions, so that when the procession reached its destination there were at least seven thousand people on the summit of the mountain. The Cardinal blessed the chapel and celebrated pontifical high Mass. He blessed those present and the whole archdiocese from that rare height. When he was descending, the Cardinal received a delegation of the Alpine Club at their little shelter. The visitors all registered, and the Cardinal signed his own name. This was on August 4th. On the same day two years later the Patriarch was elected Pope, and in the same hour in which he was crowned in St. Peter's thousands once more went up to the top of Mount Grappa to attach to that chapel a memorial tablet

relating the distinction which had come to their Patriarch. The chapel itself is a massive octagonal building in Gothic style. A statue of the Blessed Mother rises on a high pedestal from the stone roof.

The desire of the Patriarch to promote the sciences and scholarship in every way was commensurate with his distinguished qualities in every direction. The Royal Scientific Society of Göttingen in Germany had decided upon the publication of a new collection of the older papal documents, and had entrusted the distinguished scholar, Professor Paul Kehr, with the gathering of the manuscripts. The richest material is naturally to be found in Italy—in the old cathedrals, convents, and parish churches; but these are treasures to which every man is not admitted. How did the professor fare in this regard in Venice? He himself gave the following account in a private letter: "My collaborator, Dr. Schiaparelli, is full of praise of the Cardinals of Venice and of Capua. Of all the prelates of the Church from whom we received courtesies and to whom we had introductions, these two were the most gracious, and advised and assisted us most materially, with unbounded kindness and almost fatherly interest. Such prompt and enthusiastic co-operation as that of Cardinal Sarto and Cardinal Capecelatro we do not expect to meet with very often. The Cardinal-Patriarch received Dr. Schiaparelli and asked him as to the purposes of our researches, and then not only gave him introductions that gained admittance to the Venetian archives, especially to the extremely important archive of the chapter, but also a general letter of introduction to all the priests and prelates of the province. How much the Patriarch himself is venerated in his province was shown by the fact that wherever Dr. Schiaparelli showed his letters he was received at once in the most liberal and cordial manner, and every possible assistance was given him. Dr. Schiaparelli wrote with such positive

enthusiasm in regard to his treatment that I myself was impressed with a lasting sense of gratitude."

Cardinal Sarto was not in a position to play the part of Mæcenas and help art and artists by spending great sums, but he loved and understood the arts.

In regard to the attitude which Pope Pius X. will probably take toward the plastic arts at least, a story told by the German painter, Ludwig Seitz, is illuminative. When the Pope was canon at Treviso, Professor Seitz was painting a picture for the cathedral, representing the Blessed Benedict XI. receiving the people of Treviso. At this time it was always Canon Sarto who told good stories and had the wit to keep the table in good humor at meal-times. Later, when he was Bishop of Mantua, and when he was Cardinal-Patriarch of Venice, the Pope met the painter Seitz again. At Venice the painter said to him, "Your Eminence, I have seen you exchange the black biretta for the violet, the violet for the red. May God grant that the red will be exchanged for the white." "Oh, not that," said the Cardinal, putting out his hands protestingly.

Before Leo XIII.'s last illness, Professor Seitz received a commission which compelled him to leave Rome for some time. As he was custodian of the Vatican Art Treasures he had, however, to have the permission of the Pope. Therefore the professor asked the Patriarch for his intercession with the Pope; but shortly after that Leo XIII. died, and the Patriarch himself was elected Pope. As the artist's time was becoming very limited, he sought an audience with the Holy Father, and asked if Cardinal Sarto of Venice had presented a petition to Pope Pius X. in behalf of the painter Seitz. The Holy Father smiled and exclaimed, *Ecco il mio caro Ludovico!* "Why, here is my dear Ludwig!" Then the artist repeated his question and the Pope promised: "Cardinal Sarto will improve his first opportunity to present your petition to the Pope."

A few days later Professor Seitz received the desired furlough.

In his picture at the cathedral of Treviso, Seitz painted the faces of a number of the canons for the different personages represented. Canon Sarto, however, was too busy ever to give him a sitting, so his face is not in the painting.



THE CARDINAL-PATRIARCH ON MOUNT GRAPPA.

"Who could have told at that time," said Seitz, "that the simple canon would some day be Pope?"

The artist was asked what might be expected of Pope Pius X. in behalf of the arts. He answered, "He will be less generous than Leo with his orders, but the Pope can do much without even giving great commissions. And as I know Pope Pius X., he will do much for art if only in the way of promoting the taste for it."

What helped to make the Cardinal popular among the higher classes of Venice was precisely his fine and true sense of art. As bishop and as Patriarch he had always insisted upon the simplicity and the artistic excellence of everything that was done for or put into the churches. To many of the artists he was truly a benefactor, as, for instance, to this same artist, Seitz. One of his protégés, too, was the mosaic artist, Godeaux, of Venice. The painter Stummel, who went to Venice to make studies for the Church of the Apostles, in Cologne, found in the Patriarch a friend and patron. The modern degeneration of taste in Italy was one of his deep griefs. "We have," he said on one occasion to Godeaux, "a wealth of the beautiful in Italy. We have a worthy and ancient art which knew how to present sublime religious truth in the spirit of the Church, seriously and grandly. Sad to say, however, modern Italy seems to have lost the receptivity and the understanding for the language of this art, and it must be revivified among the people. Thus, too, in the realm of sacred music—the great composers created those wonderful harmonies which had to cross the Alps into Germany after we had forgotten them, and be studied there and be brought to honor and dignity and then come back across the Alps to us before we moderns recognized their true worth."

Reference to his love and zeal for the music of the Church has already been made. At his suggestion, Don Perosi went to Regensburg in Germany and studied there under Dr. Haberl. Then the Cardinal made him the musical director at St. Mark's.

His opinion on the Gregorian Chant, which was submitted to the Congregation of Rites in the year 1893, was considered the best dissertation which had been written on that subject. The Church has always been the mother and nurse of the arts and sciences, and when Pope Pius X. goes through the magnificent corridors of the Vatican



VIEW OF VENICE.

Library, or the Sistine Chapel, or pauses among the sculptures of the Vatican Museum, he can see everywhere the undying evidences of what his predecessors have done for art and intellectual progress. And, taking as an earnest of what he will do the evidence of what he has done, we may be sure that Pope Pius X. will rank with the greatest of those who have gone before him.

Societies, organizations, and the press are the great mediums of human effort and of human opinion in our modern life. They are the notable factors in all our modern accomplishments, political and industrial. However, great as they are, they are only made to serve the Church in her labors for truth and justice, if the priests and clergy generally devote themselves to them with self-sacrificing zeal.

These two factors form the leverage of our enemies, and the only way to combat them is to meet them on their own ground, oppose destructive and godless societies by those founded on the Christian principles of charity and divine faith, and against those publications which advocate the spirit of irreligion and license put the power of writings that make for morality, order, and purity.

Among European countries, Germany has been the most advanced, perhaps, in its use of the power of organization and of the press. The reason for this is undoubtedly to be found in the bitter lesson that the Catholics of Germany were taught during the hard years of the Kulturkampf.

In Italy the people are only awakening fully to the fact that the welfare of the Catholic people is the development and organization of Catholic societies and in the support and improvement of Catholic papers and periodicals. One of the most devoted workers of Italy in this direction was the Bishop of Mantua, but what he did as Bishop of Mantua was but a foretaste of his wider and more effective activities as Patriarch of Venice. His time

and his means were alike given unstintingly and continually in these two causes.

As one instance of his organizing activity there may be cited a part of a letter written by Archbishop, then Bishop, Farley of New York, on November 21, 1901, to Mr. Thomas M. Mulry, President of the Particular Council of the St. Vincent de Paul Society of New York City:

"What about the St. Vincent de Paul Society abroad,



A CORNER OF THE VATICAN LIBRARY.

you say? Well, yesterday morning I had a good opportunity of learning something about its workings here in this city. I called to pay my respects, as was my duty, to His Eminence the Cardinal-Patriarch of Venice, who received me with the greatest kindness. In the course of a delightful half-hour's conversation, I asked how the poor of Venice were cared for; had they any Conferences of our Society? His Eminence brightened and bubbled over with as much pleasure as the President of the Par-

ticular Council of a certain city I know at the name of St. Vincent de Paul. Yes, there was a Conference in every parish; and, what perhaps will startle some of you, he tells me that recently they have started a Conference of St. Vincent de Paul of ladies in every parish, whose work is just the same as that of the Conferences of men—only they look after women and girls especially. They have the same rules; they have the same indulgences, and the funds are divided equally between the two Conferences. The best ladies of Venice belong to these female Conferences; amongst them two of the noble ladies-in-waiting of Queen Margherita. They go amongst the poor in their dwellings, in their gondolas, making their calls on the poor with as much regularity and more regard, I'm sure, than if calling on their noble friends. The sources of revenue of the Conferences are the savings-banks which make donations every New Year's Day, and the gifts of wealthy citizens, as well as those of the members of the Conferences. The Society gives nothing to the poor but bread, served by tickets, which are taken by every baker in Venice, being considered as good as gold. The quantity varies according to the conditions—sickness, old age, infancy counting for more than mere poverty. But one condition is always insisted upon where there are children, that the children must be sent to catechism class. I was no less pleased than surprised to find one in the position of the Venerable Patriarch so full of ready knowledge about 'even the needy and the poor.' Surely the blessing promised to such will be his."

The splendid development of Catholic organizations of all kinds in northern Italy is largely due to the efforts of Pope Pius X. and to his tremendous activity, which began when he was a priest at Salzano, and has never ceased in all his different positions. It will be remembered that in Salzano he established the "Casa Rurale" as the beginning of his many beneficent enterprises in this

direction, the practical need, and perhaps also the understanding of which, came to him undoubtedly through his own early life in the village of Riese. His care has ever been to promote the material welfare of "his people," as he has always called the poor, as far as possible. In this aim his large and generous heart did not stop in thinking of his own immediate people. The system of rural loan associations, which has become so flourishing in Northern Italy, was still a misunderstood and uncomprehended subject in Sicily. In behalf of his countrymen, a young Sicilian, Coniglio, determined in the year 1895 to learn something more about these rural savings institutions. Although young Coniglio was a Sicilian, he had been studying in the College of the Lombards in Rome, and had just been made a subdeacon. He addressed Don Cerretti, the apostle of the Casa Rurale, who was in Rome for the feast of Saints Peter and Paul, and was living in the College of the Lombards during his stay in Rome. Coniglio asked him to come to Palermo and explain the system to the people there, but Don Cerretti was a parish priest in Gambarara, in the diocese of Venice. How could he go on a long trip to Sicily and stay away from his parish? The Cardinal-Patriarch, who had so insistently urged that the clergy should stay at home, would surely not permit him to go. Coniglio, however, ventured to present the petition, signed by a number of Sicilian friends, to the Patriarch. The answer came on July 4th as follows:

"My beloved and excellent friends:

"I had decided that Don Cerretti should not go to Palermo, as the town elections are announced for Gambarara on Sunday, the 21st, and I had desired that he should not be away from his parish at that time, but be at home to encourage the voters during the contest. But I have not been able to withstand the entreaties of Count Paganuzzi and, on condition that he returns to Gambarara on

Wednesday, the 16th, dead or alive, I grant him permission herewith to go to Sicily.

"I am pleased to be able to grant your wish thus far, and I hope also that the good Don Cerretti, with his Venetian dialect, and above all with the blessing of the Lord, may be able to inspire those zealous men who are fighting for the holy cause down there in Sicily.

"Recommend me kindly to your reverend rector, and give my good wishes to all your dear fellow-students. Remember me in your prayers.

"Yours, etc."



CHURCH OF ST. MARK, MAIN PORTAL.

The Patriarch was especially interested in the cause of the working people, and he considered as one of his profound concerns the just regulation of the relations between the employer and the employé. The workingmen looked up to him as to a paternal friend, who meant well for them in all things; and the employer, on the other



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A RECENT PHOTOGRAPH OF THE HOLY FATHER.

hand, respected him as a man of insight and good judgment, and more than once he was able by his arbitration to bring about a compromise and a conciliation, where the differences seemed irreconcilable.

The most indefatigable coworker in the cause of the workingmen was this same priest, Don Cerretti. When the Workingmen's Society was founded, the Cardinal opened the register by inscribing his own name. To-day the Society numbers many thousands.

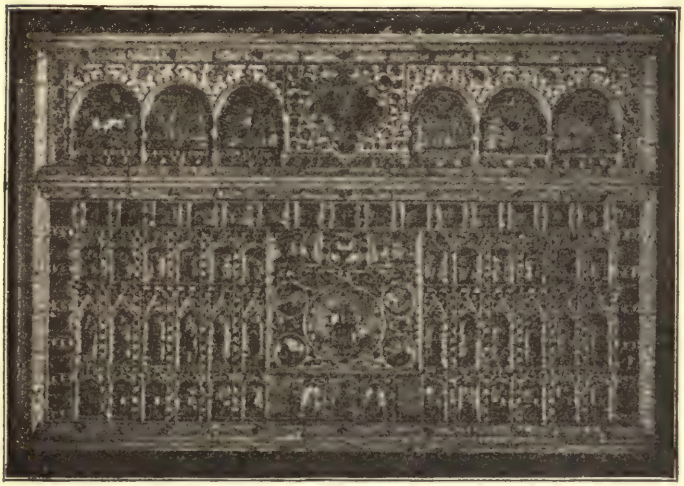
Among the telegrams of congratulation from Venice which he received when he was elected Pope, a great number came from societies of young men and young women. There was the Society of Juventus, the Society of Young Students, the Society for the Protection of Girls, which was founded by the Cardinal himself, Recreation Circles, Reading Circles, and so on. One could see very well that the young people and the working people were the special care of the Patriarch.

After the Cardinal had succeeded gradually in uniting the greater number of Catholic men of all classes in societies, he began to think of taking a lively interest in the municipal elections in Venice and in the towns dependent upon Venice. In this way the Catholics were able to defeat the Liberals, who had long held undisputed sway. The Patriarch was wise and circumspect in his attitude, and favored only the most conservative programme. In this way, year by year, he obtained more favorable results. Don Perosi said, in discussing the political conditions in Venice, that if the Conservatives had not carried the municipal elections in December, 1901, it would have been almost impossible for the Cardinal to have remained in Venice, as the Liberals were so embittered in their attacks upon everything pertaining to religion. However, the Conservatives won, and the delight at their success was celebrated by an ovation to the Cardinal.

It has been mentioned that the Cardinal made the best

of his journey to Caorla at the opening of the Catholic Conference in the near-by village of Portogruaro. He could always be counted upon to address a meeting of this sort, or to be present at the annual conventions, or special feasts, of any societies.

The splendid organization of the Catholic societies in Venice was shown at the papal election. The news had hardly reached Venice before the diocesan committee had



THE PALA D'ORO OF ST. MARK IN VENICE.

met and called a meeting of the presidents of all the different societies of the city, in order to make arrangements for due celebrations in honor of the new Pope. A delegation of about two hundred people from Venice visited the Pope, and were received by him in the Sala Clementina. With them were the Bishops of Treviso, Padua, Concordia, Udine, and Vicenza. Bishop Apollonia of Treviso made the address in behalf of the visitors, and the audience lasted about two hours. The "Tribuna," which is the paper reputedly under Jewish and Masonic

control, pictured the Cardinal's success as follows: "Pius X. is a politician of the first rank. He understood marvelously well how to strengthen the clerical party in Venice, and by its help to influence the City Council, and the public life of the whole town, in fact."

Another paper says that Sarto was the practical Cardinal, a benefactor of the individual poor and a successful arbitrator between the employer and employé. He was a wise Cardinal who preserved public order and public respect, who opposed the extreme and destructive elements both in political and religious matters, and who stood out against Socialism and the Freemasonry allied to it, both of which played a great part in Venice until he came. By the union of the Catholics with the Conservatives he combated the latter elements effectively and permanently. In this way he rendered a great service to Italy.

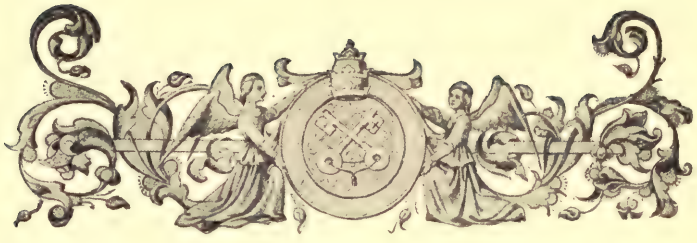
The Patriarch gave great care to the Catholic press, whether in the way of political dailies or industrial periodicals or illustrated magazines and other family reading matter. No one knew better than he did that Catholic publications had a hard struggle for existence. Once when the noted Catholic paper of Venice, "La Difesa," was threatened with bankruptcy, he declared he would rather sell his crozier and Cardinal's robes than let the paper go under. In such crises, all too common, it was always the Patriarch who was expected to help. How he did it, it was not always easy to say. It undoubtedly caused him tremendous care and thought, but in turn he knew how to make Catholic organizations and the Catholic press useful weapons in the great struggle for religion and the welfare of the people.

Thus closed the blessed reign of the Patriarch in Venice. In Venice he had indeed won the love of his whole diocese, as well as the respect of his opponents. Without yielding even one iota of his position as a prelate of the Church, he yet managed to maintain amicable relations with the

public authorities. When the Prefect of Venice visited him in order to become more friendly with him, the Patriarch was officially proper and agreeable, but never prolonged the calls nor multiplied the occasions, for the Prefect was a declared Mason.

The Cardinal-Patriarch left Venice on July 26th, little realizing that he was destined never to enter the city again. A great mass of people followed him to the train. He stopped to address them once more, and urged them all to pray for the Cardinals who were to meet for the Conclave, and asked them to pray for him, too, so that he might get home without mishap. Then he blessed them. The Venetians have often compared their Patriarch with St. Charles Borromeo. May God grant that on the Chair of Peter he may become a second Gregory the Great.





Chapter VIII.

ON THE CHAIR OF PETER.

The Cardinal-Patriarch of Venice had many titles and distinctions, yet the domain over which he had spiritual sway is but a small spot on the map of the world; but when the Pope gives his first solemn benediction, then it is a benediction on the city and the world—"Benedictio Urbi et Orbi."

The whole Catholic world has now become his See. The faithful in Europe and America are joined with the Asiatics in China and Japan, and with the natives in Africa in calling him "Holy Father."

It is natural that a Pope should love the country where he was born, and raised in the various phases of activity, step by step, up to the apostolic throne. To it he will unconsciously turn with special affection and care.* This is but a natural tendency; but above and beyond this, the Papacy is all-embracing, and must take in the whole world. Here there are no conditions of color, nation, or tongue. As the Apostle Paul says in Romans x. 12, "For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon him." And then in Romans i. 14, "To the Greeks and to the bar-

* The Holy Father has nominated an Apostolic Administrator for Venice and he remains Patriarch himself for the present, partly because of his affection for his people, and partly to avoid raising the question of the exequatur.

barians, to the wise and to the unwise." To the Vicar of Christ, in truth, "there is neither Gentile nor Jew, . . . barbarian nor Scythian, bond nor free; but Christ is all, and in all." (Coloss. iii. 11.)

Indeed, the Papacy is of such importance to-day that its influence reaches far beyond the bounds of the Church, not only to those whom we call our separated brethren, but even to those who are the declared enemies not only of the Papacy but of Christianity.

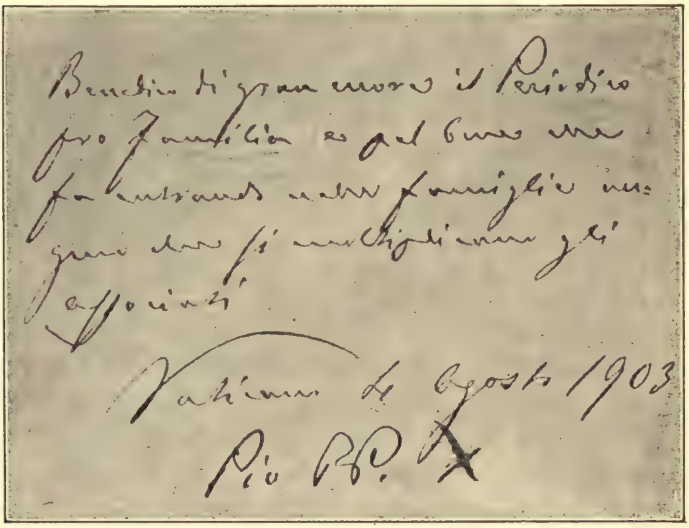
Not unnaturally, then, every act of the new Pontiff has been watched by the world, and comments, rumors, and prophecies as to his "policy" have filled the newspapers. To these all the Holy Father himself made fitting answer in his allocution at the first consistory.

"It is strange," he said, "to find that there are many influenced by that passion for novelty which is so characteristic of our time, who exert themselves to guess Our plans for the exercise of the pontificate. As if there were any ground for investigation, or it were not plain that the way We wish to follow, and the only one possible for Us, is that traced out by Our predecessors until now. We have already declared that Our object shall be to restore all things in Christ, and since Christ is the Truth, the teaching and proclaiming of the truth must be the first duty to be undertaken by Us. Hence it will be Our care that the words of Jesus Christ, simple, clear, and efficacious, shall ever flow from Our mouth and be deeply impressed on men's minds to be sedulously guarded. The keeping of His words He Himself determined to be the chief means of knowing the truth: 'If you continue in My word you shall be My disciples indeed, and you shall know the truth and the truth shall make you free' (John viii. 31, 32)."

The declaration to which the Holy Father refers is his first Encyclical, in which he says:

"Since, however, it has been pleasing to the divine will

to raise Our lowliness to such sublimity of power, We take courage in Him who strengthens Us, and, setting Ourself to work, relying on the power of God, We proclaim that We have no other programme in the supreme pontificate but that 'of restoring all things in Christ' (Ephes. i. 10) so that 'Christ may be all and in all' (Coloss. iii. 2). Some will certainly be found who, measuring divine things by human standards, will seek to discover secret aims of



BLESSING OF THE PERIODICAL "PRO FAMILIA" BY POPE PIUS X.

Ours, distorting them to an earthly scope and to partisan designs. To eliminate all vain delusion for such We say to them with emphasis that We do not wish to be, and with the divine assistance never shall be, aught before human society but the minister of God, of whose authority We are the depositary. The interests of God shall be Our interests, and for these We are resolved to spend all Our strength and Our very life. Hence should any one ask

Us for a symbol as the expression of Our will, We will give this and no other: 'To renew all things in Christ.'"

And again he inspires us with the picture of the blessed condition of humanity if all things were restored in Christ:

"Oh! when in every city and village the law of the Lord is faithfully observed, when respect is shown for sacred things, when the sacraments are frequented, and the ordinances of Christian life fulfilled, there will certainly be no more need for Us to labor to see all things restored in Christ. Nor is it for the attainment of eternal welfare alone that this will be of service—it will also contribute largely to man's temporal welfare and the advantage of human society. For when these conditions have been secured, the upper and wealthy classes will learn to be just and charitable to those below, and the latter will be able to bear with tranquillity and patience the trials of their hard lot; the citizens will obey not lust but law; reverence and love will be deemed a duty toward those that govern, 'whose power comes only from God' (Rom. xiii. 1)."

He adds:

"And then? Then, at last, it will be clear to all that the Church, such as it was instituted by Christ, must enjoy full and entire liberty and independence of all foreign dominion; and We, in demanding that same liberty, are defending not only the sacred rights of religion, but are also consulting the common weal and the safety of nations."

Thus, too. he puts an end to the speculations as to his attitude on the question of the temporal power. He does not say where, nor how, but insists on the fundamental principle that the Church, which is for all nations and for all men, must not be subject to the possible caprices of any nation or set of men. Nevertheless, if Pius X. cannot break down the barriers between the Vatican and the Quirinal, he will stretch his hand across them as far as

possible whenever he can for the benefit of souls and for the blessing of his native land.

An American lady who is now a nun in an Ursuline convent near New York was in Rome with her mother during the Holy Year. The two ladies were in St. Peter's when they saw a very handsome and distinguished-looking Cardinal pass near them. Presently he stopped and spoke to an old woman and a little girl, both of them poorly clothed and bearing the marks of extreme misery and poverty. The Cardinal stood and spoke very kindly for some time. Finally he took the little girl's hand and led her away, followed by the old woman, as if he were going to look personally after their need or petition, whatever it was, and leave no chance of its miscarrying. The ladies were struck by his bearing and his action and asked an American bishop, who was at the time in Rome, who the Cardinal was. He said: "That? That is Cardinal Sarto of Venice." The ladies had



A SNAPSHOT OF POPE PIUS X. STANDING IN THE DOOR OF THE CASINO OF LEO XIII.



THE SOLEMN READING OF THE DECREE PROCLAIMING THE VIRTUES IN AN HEROIC MEASURE OF JOAN OF ARC.

been so attracted by the personality of the Cardinal that they said they wished he might be the next Pope. "Oh," responded the American prelate, "he has no more chance to be the next Pope than I have. It is the last thing of which Cardinal Sarto thinks. He does not want to be Pope. Why, he thinks a great deal more of visiting some poor family, or relieving some person in distress, than of the triple crown." Nevertheless, when word came of the fatal illness of Leo XIII., the ladies prayed that Cardinal Sarto might be elevated to the papal throne, and asked all their friends to do likewise. The news of his election filled them with the greatest joy. The impression that the Cardinal made upon them is but an illustration of the impression that he made upon all who came in contact with him in any way. If these chance visitors, who saw him but for a moment, were moved to pray for his elevation and were filled with joy at his election, one can think how great was the delight of those who had known him longer and better.

An American Catholic gentleman of New York was in Venice some years ago when Pope Pius X. was Patriarch. In speaking of his impression of the Cardinal, he mentions the benignity of his countenance and his attractive personality, but what struck the American most of all was the splendid body of clergy with which the Patriarch had surrounded himself.

In these two little stories can be seen an indication of the characteristics that have made the labors of Pius X. so fruitful at every stage of his life. There is his great personal kindness and charity which, Christ-like, "has compassion on the multitude" on the one hand, and on the other the keen eye for recognizing the attributes of the men with whom he associates, and using them to the best advantage; even more, that high quality of leadership which is able to bring out of every man the best that is in him and turn it to the service of God and the Church.

It was said of Pius X. before his elevation to the papal throne that he was the apostle of the truths expounded in the encyclicals of Leo XIII., the missionary preacher who went out into the highways and byways and made them popular. Now that he himself is in the place of Leo he will surely be the wise and fruitful executor of the "inheritance left by one so excelling and so great," as he said in his first consistory.

In accordance with this idea, the Holy Father has begun to bring to himself the hearts of the people as he has everywhere. He himself preaches every Sunday afternoon to the people of Rome in the Court of Damasus, under the blue Italian sky, and once again his genius for reaching the minds and the hearts of men may be trusted to work great good. His full and musical voice, his eloquence and his grace of gesture and of attitude are all such as must impress the people, especially the Italian people.*

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* "A new era has dawned in Rome," said Rev. Dr. Wall of New York in an interview in the New York *Sun* of December 21, 1903. "The extreme democracy of the new Pope has revolutionized conditions there. Succeeding a Pontiff renowned for his great intellectual power, a man who was laying down principles which it will take the Popes of the next hundred years to apply, a man always on the highest intellectual plane, the new Pope has started out on an entirely different basis. He aims to be the shepherd of the flock, the father of the people.

"Whereas Pope Leo was almost a stranger to the people of Rome, Pope Pius is bringing them to him—is being the pastor to every congregation there. His attitude, which has done so much to popularize the Vatican in Rome, has done more to alarm the Government than any individual or concrete action since the days of the temporal power.

"Much has been written about his abolition of a great deal of the form and ceremony at the Vatican, but little or nothing has been said about his pastoral work. Perhaps this is due to the fact that the Government papers have not noticed it.

"Every Sunday afternoon Pope Pius goes to the Court of Damasus and preaches a simple sermon to the people. Each parish in the city has one day. Tickets are issued to every member of the

His sermons take for text the gospel of the day, and in their clear, simple exposition of the Scriptures make one think of the homilies of the early Christian Fathers. In the same spirit he receives in audiences the students of the different ecclesiastical colleges in Rome and talks to them like a father. He urges them to study, but even more to cultivate their souls, otherwise they will be rejected by God. He has closed up the ranks of Italian Catholics by im-



THE PALEZZO DEL CAMELLO ON THE GRAND CANAL.

pressing on the fiery younger element that he would not recognize seceders from the main body of Italian Catholic associations. On the other hand, he proclaimed through

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congregation free, and others also are admitted. From 25,000 to 35,000 people thus assemble in the court for this sermon.

"Even in this he is most democratic. He is not seated upon a pontifical throne, as one would suppose, but stands as the humble parish priest upon a platform upon which a few of his guard and some of his household are seated.

"The last time I was there, several weeks ago, there were two men in the congregation, the fact of whose presence seemed to be



FIRST PUBLIC CONSISTORY OF POPE PIUS X.

Monsignori Merry del Val, Callegari, Aiuti, Taliani, and Katschthaler receiving the red hat.

Count Grosoli, the president of the Associations—the "Opera dei Congressi"—full liberty in the free discussion of all non-essentials. The practical sense of the Holy Father is apparent, too, in the rules for the future Congresses of the Catholic Associations in Italy. The help of the laity is to be enlisted to a greater extent; women, too, are to do more work; there are to be no more orations, but practical papers instead, dealing with education, the press, the housing of the working classes, educational questions, the popularization of Christian art, social problems, and so on.

He has defined the attitude of the Church toward these problems by citations from the magnificent encyclicals of his predecessor. He has not only inaugurated but perfected the reform of Church music. It is a reform that comes as a crowning climax in honor of the centenary of St. Gregory the Great, as the Holy Father says himself:

"We are overjoyed to be able to give these regulations at a time when We are about to celebrate the thirteenth centenary of the death of the glorious and incomparable Pontiff, St. Gregory the Great, to whom an ecclesiastical tradition dating back many centuries has attributed the composition of these sacred melodies, and from whom they

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of especial interest and significance. They were Dr. Benson and Dr. Evans, two one-time bitter enemies to the Church of Rome. Benson is the son of the late Archbishop of Canterbury, than whom Rome never had a more implacable opponent. Both of them are converts now. But it occurred to me as being a remarkable situation for the son of the Archbishop of Canterbury to be listening to a sermon by the Pope of Rome."

Dr. Wall believes this democracy of Pope Pius bids fair to do more for the reestablishment of the temporal power of the Pope than any other possible action. "It is not premeditated, has no other motive than the characteristic one of the present Pope—to take the poor to his heart, and for this very reason is having a wonderful influence on the people of Rome. The Government authorities appreciate this, but there is no remedy for them. The Pope has a right to preach to his people in his own house."

derived their name. Let Our dearly beloved youths exercise themselves in them; for it will be sweet to Us to hear them when, as We have been told will be the case, they will assemble at the coming centenary celebrations round the tomb of the Holy Pontiff in the Vatican basilica during the sacred liturgy which, please God, will be celebrated by Us on that auspicious occasion."

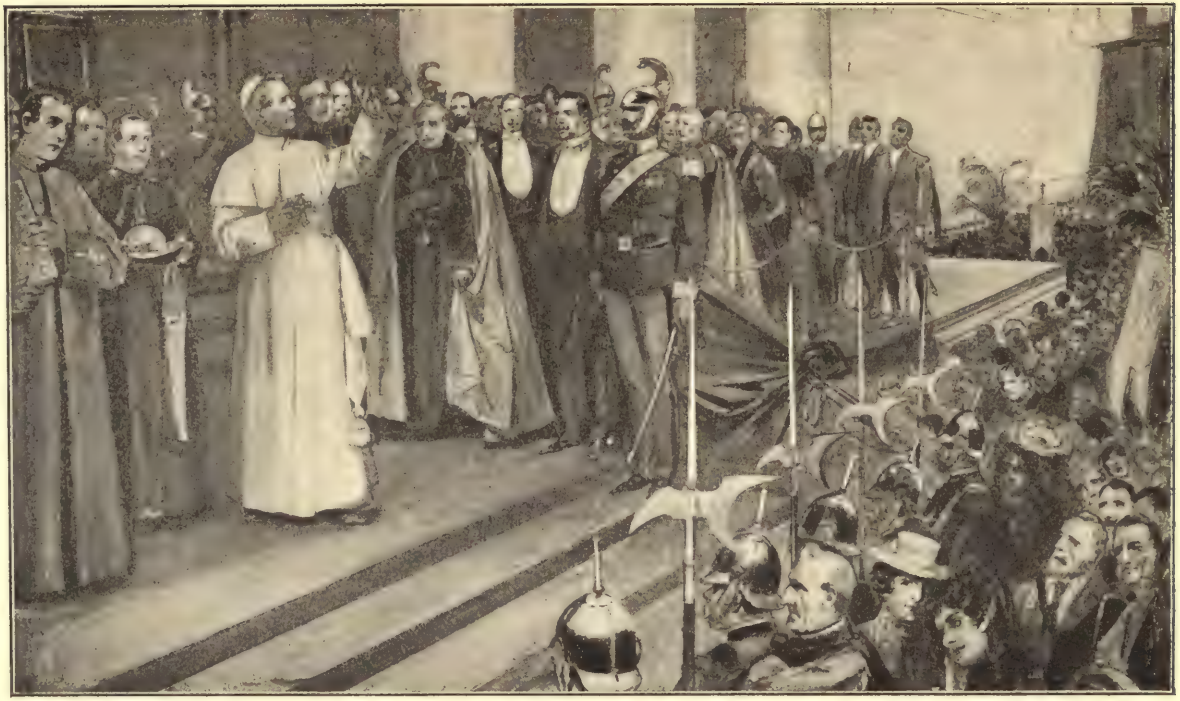


FAÇADE OF THE CHURCH OF MADONNA DELL' ORTO IN VENICE.

The law of the Church, generally known as Canon Law, has not been completely codified for centuries. The Vatican Council considered the project under Pius IX., but the unhappy circumstances of the time prevented it from being carried out. Now Pius X. has taken up the matter. His instruction on sacred music is, in fact, a summary of the prescriptions of the Church on the subject, and therefore, as he himself says, he means it to be "a juridical code of sacred music;" while, in the Motu Proprio

issued on the occasion of the Nineteenth Catholic Congress of Italy, held at Bologna in the fall of 1903, he summarizes and quotes various documents of his predecessor Leo XIII. as the principles and rules which are to guide all who work for "Christian Democracy." These are but initial steps, so to say, in the codification of all the laws of the Church, which the Holy Father has undertaken, with the aid of a Commission of Cardinals learned in Canon Law and assisted by other distinguished canonists, and which in its completion may be known to history as the "Code of Pius X."

No one has ever heard the Holy Father speak a severe word, yet everywhere the effect of his energetic and practical influence is apparent. There is less obstruction in the Vatican by small officials. The Pope himself is most simple in his ways, and walked in cope and mitre into the first consistory instead of using the *Sedia Gestatoria.* He permits no applause, no demonstration, no emphasis of ceremony. At one time he was told that a person who was not worthy to be received in audience had been admitted. "Does the sun lose brilliancy because its rays have fallen upon something unclean or unworthy?" he asked. "It is perhaps precisely this unworthy one who needs the apostolic blessing." And he would not permit any investigation or punishment of the transgressor. In Rome the methods of work of the Congregations are being revised with a view both of economy and of expedition, and the results are already apparent. For a long time the tendency in the government of the Church has been toward centralization at Rome. To relieve the Congregations at Rome and to expedite the ecclesiastical affairs of the different countries the ancient power of the Primates is to be revived. Each country with a regularly established hierarchy will have a Primate, with jurisdiction in many questions of administration, morals, rites, liturgy, etc., now referred to Rome.



THE HOLY FATHER ADDRESSING A PILGRIMAGE. 391

On Tuesday, December 15, 1903, the Holy Father proclaimed the Jubilee of the Immaculate Conception to close on December 8, 1904. For this jubilee he composed a special prayer:

"Virgin most holy, who didst please the Lord and become His Mother, immaculate in body, in mind, in faith and in love; in this solemn Jubilee of the Proclamation of the Dogma which announced thee to the whole world as conceived without sin, look kindly on the wretched ones that implore thy powerful patronage! The evil serpent, against whom was hurled the first curse, unhappily continues to attack and beguile the poor children of Eve. But do thou, O Blessed Mother, our Queen and Advocate, who from the first instant of thy conception didst crush the enemy's head, receive the prayers which, united with thee in one heart, we conjure thee to present before the throne of God, that we may never be led into the snares that are being woven for us, so that we may all reach the port of salvation and that the Church and Christian Society, in spite of all the perils that environ them, may sing again the hymn of liberation, victory, and peace. Amen."

"Pius IX. was the Pope of the Immaculate Conception, Leo XIII. of the Holy Rosary," was said to the Holy Father; "may your Holiness—"

"Be the Pope of the Assumption," completed Pius X.

While unhappy France is made desolate by the religious persecutions of her infidel government, the Holy Father has furthered the process of canonization of that most heroic figure in her national life, the Maid of Orleans, whose virtues and devotion command the homage alike of the faithful and of the infidels. On January 8, 1904, the Holy Father decreed that the "evidence concerning the theological virtues of faith, hope, and charity toward God and our neighbor, and the cardinal virtues of prudence, justice, fortitude, and temperance, with the others connected with them, as practised in a heroic degree by the Venerable

Servant of God, Joan of Arc, is so clear in the case and to the effect under discussion, that it is lawful now to proceed further, namely, to the discussion of the four miracles."

Toward the written word in book and paper, the work of the pen, the Holy Father shows both the good-will and the protective care which characterized him as bishop and as Patriarch. At a certain audience he took the pen



FAÇADE OF THE CHURCH OF THE SCALZI, VENICE.

from a journalist's hand and pronounced a benediction. He then returned it, saying: "No one has a nobler mission than a journalist in the world of to-day. I bless your symbol of office. My predecessors consecrated the swords and shields of Christian warriors; I choose rather to beg blessings upon the Christian journalist's pen."

The fear has often been expressed that the successor of Leo XIII. might put limitations upon the privileges of using the archives and the library of the Vatican. That

this fear is utterly unjustified, as far as Pius X. is concerned, is shown by one of his first acts as Pope. He made Cardinal Rampolla librarian of the Vatican, an appointment which Father Ehrle, S.J., who has been for many years acting librarian of the Vatican, hailed with great delight, as well as all those who have had occasion to use these treasures of art and learning. He gave even more striking evidence of his attitude when, shortly after his elevation, he was sent a "History of the Popes" by the author, Professor Pastor himself. Expressing his gratitude for the gift, Pius X. took occasion to say that he would keep the archives of the Vatican open to every student, and that he had already made arrangements to that effect. "It is a mistake," he added, "to withhold from investigators, no matter what their religion, any documents that belong to history. Truth must go its own way, and it is belittling to be afraid of her."

The mind of Pius X. is most practical and conscientious, and has a marvelous grasp of detail. Thus with the eye to see and the power and the will to do, he was marked by nature and grace for a hard worker, and in the Vatican he is as true to his gifts as he has been all his life.

Accordingly he rises very early. When young Sili, his valet, enters the Pope's bedroom a little after five o'clock, he usually finds him up and reciting his breviary. After six o'clock he celebrates Mass. He has celebrated Mass every single day since he became Pope. It was thought he would make an exception on the day after his elevation, as no private chapel had yet been arranged for him. The Holy Father declared, however, that he could celebrate the Holy Sacrifice of Mass as Pope in the same place that he did on the preceding days as Cardinal.

The Pope's Mass usually lasts about half an hour, and his private secretary generally serves at it. After taking off his vestments, the Pope kneels at the prie-dieu and

makes his thanksgiving. Then he goes to his breakfast, which consists of a cup of coffee and some toast, with a little marmalade. After that he goes down into the Vatican gardens, where he always visits the corner of the garden in which there is a copy of the grotto of Lourdes. This morning walk never lasts longer than an hour. Then the



SCENE IN VENICE FROM THE PONTE DELL' ACCADEMIA.

Holy Father returns to his private apartment and his work. Here the voluminous daily correspondence awaits his attention. After disposing of it he receives the reports from the different Congregations.

Now Cardinal Merry del Val,* the Secretary of State,

* As his Secretary of State Pius X chose Mgr. Merry del Val, whom he created a Cardinal at the first consistory. Cardinal del Val belongs to a Spanish family with Irish blood in their ancestry. He himself was born in London, where his father was in the diplomatic service of his country. Mgr. del Val was educated at Stony-

is announced. With him the Holy Father goes over the relations between the Chair of Peter and the various foreign governments. Then begin the audiences. Certain days of the week, or of the month, are set aside for the audiences of the Monsignor major domo, for the Cardinals, the Prefects, and Secretaries of the various Congregations, as well as for the other high officials.

The most fatiguing to the Holy Father are probably the private audiences which he is so generous in granting. What an expression of joy, however, is seen in the faces of those who have had such an audience! An old prelate from Northern Italy stopped in the Equerries' Hall, after coming from an audience, in order to take off his little violet mantle, as is the custom. While his servant was assisting him the venerable prelate was so moved that he could not restrain his tears. When he was asked the reason for his emotion, the venerable Monsignor answered: "If you had had the happiness to speak with Pius X. you would be as moved as I am. That man is a saint."

Shortly after one o'clock the Pope eats his dinner. After this very simple meal the Pope takes a siesta in his bedroom. This little rest is never longer than an hour, and then he continues to recite his breviary, and after that resumes his regular work.

At six o'clock, in company with his private secretary, Mgr. Bressan, Mgr. Bisleti, and Sili, he goes into the loggia of the third story. As a rule about twenty persons, prominent Italians or strangers who have gone to Rome to visit the Holy Father, are waiting in the

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hurst. He was the special delegate of Pope Leo XIII. to Canada at the time of the controversy over the Canadian school question. At that time he also visited New York and other American cities. He is not only a master of the English language, but is thoroughly in touch with the life of the English-speaking countries, and a sympathetic understanding may be expected of him in all questions dealing with the problems of these countries.



GRAND CANAL, VENICE, SHOWING GONDOLA REGATTA.

loggia. He generally speaks for a few moments with each one.

After these audiences the Holy Father remains alone with his private secretary. Sometimes the doors opening on the loggia are shut. If they are left open for the sake of ventilation, a guard is stationed at every entrance, and no one is admitted. Then the Pope walks up and down, chatting with his companion. Sometimes, however, he stands and looks at the paintings on the walls or gazes out across Rome and the hills of Latium, thinking perhaps of Venice.

The walk does not last much longer and the Pope withdraws into his apartment, taking up his interrupted work. At nine o'clock he takes supper. After half an hour he finishes reciting his breviary, and if he has a little time he may read a newspaper. At half-past ten Pius X. goes to the rest he has so well earned.

The eminently practical activities of Pius X. in the past, such as the promotion of the village loan and cooperative associations, his interest in Catholic organizations and Catholic publications, his effective and economical administration, his successful opposition of the proselytizing work of Protestant sects, have had their value tried and proved in local fields. Now he has the whole world to fill with the burning fire of his charity and his energies in the ways for which Providence prepared him by a long novitiate. He seems indeed a man specially raised up for this generation.

The fundamental principles which Leo XIII. set forth will have everlasting value. Nevertheless, with Leo XIII. it was a matter of the laying down of principles which his great intelligence, broad learning, and profound sympathy had worked out; but he himself had never eaten the hard bread of labor. With Pius X., however, it is different. Joined to the personal circumstances of his childhood and youth are the long observations of a sympathetic and

active life among the people. He has been in contact with the poor in their homes, and has gone into the shops of the tradesmen and the working places of the laborers with observant eyes and practical understanding. When he treats of social problems it will not only be the Catholics who look upon him and listen to his voice. Men of all shades of belief and of all the various social tendencies must admit that he has a right to speak on this question.



OVERLOOKING THE GRAND CANAL, VENICE.

The great must recognize that he has learned what he knows by years of experience in his own daily life.

The workingman cannot help but trust the Church at the head of which he is met by one of his own people, and one who has proved his love for those who labor and are burdened by a lifetime of devotion to their welfare. For this reason Pius X. is able to carry out practically, in the fullest degree, the principles which his predecessor developed so magnificently.

All the Popes who have come from the common people are notable as men of tremendous energy, full of reforms and of practical ability. There was Sixtus V., the great Pope who brought so much blessing to the Church, who, in the face of high and low, before princes and Cardinals, was never ashamed to confess his descent from a poor country gardener, nor to relate episodes from the days of his own childhood when he was but a swineherd; Gregory VII., the peasant's son of Soana, who released the Church from the dominion of civil power; Hadrian IV., who had been received as a beggar boy in a monastery, and who successfully opposed the great Barbarossa; John XXII., the cobbler's son, who improved the laws and finances of the Church; Nicholas V., the wise, noble-minded and pious Pope of the Renaissance, the patron of art and of scholarship; St. Pius V., who belonged to the impoverished family of Ghislieri in Bologna, one of the most saintly of the successors of Peter.

There is undoubtedly a democratic tendency in our time. None of the bulwarks which previous centuries have piled up against the power of the people will hold to-day. Class distinctions are fading more and more; one social barrier after another is going down beneath the irresistible advance of the new order. The power is going into the hands of the people, and there is tremendous danger in this movement as well as an immense progress. The danger lies in the extremes and license to which this tendency may lead. The progress is in the great strides for the improvement and the well-being, morally and in every other way, of the mass of the people. The saving force at this critical time must be the Church. Thus it is that in his first encyclical Pius X. speaks to the hierarchy "of the duty that was imposed alike upon Us and upon you of bringing back to the discipline of the Church human society," . . . and specifies as one of the needs in the carrying out of this duty that of "restoring equilibrium be-

tween the different classes of society, according to Christian precept and custom."

Pius IX. won the hearts of the Catholic people; Leo XIII. won governments and the mighty ones; both of these had to go before, in order to make possible for the peaceful and fruitful efforts of Pius X. in the direction of solving the social problems. We are in the midst of the tide. A hundred years from now it will be easier to judge than it is to-day how Providence has watched over the affairs of the Church and the destinies of humanity in this age. But one thing is true, and thousands of incidents bear witness to it, and that is that Pius X. has a heart which yearns to say as far as possible to the whole world the words of Our Lord, "Come to me all you that labor, and are burdened and I will refresh you."



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